The CHRISTIANITY of CHRIST

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BY
ERNEST SCHNEIDER

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INTRODUCTION

There soon comes a time in every child's life when it begins to notice things and to realize what is right and what is wrong. This is especially true if the child be of poor parents and must early bear a part of the burden of getting a living. And as the child grows older he can see all around him that something is wrong, but what it is he does not know. Life seems a puzzle.

Anybody can see that something is wrong, but how to improve conditions is a matter of no little concern. Millions of reasons are given, investigating committees galore are put to work trying to find the cause, and still things go from bad to worse. But the cause of all evils is the lack of Christianity. "Lack of Christianity!" some one will say, "with all our churches and services?" Yes, churches enough and religions enough,— or rather too many,— but Christianity does not exist. In the following pages I will give my analysis of life and the rules which will, if put into practice, insure us a life as the Creator intended we should live it. I hope the day will come when this selfish life as it exists will be extinct and in its stead will reign the altruistic life as taught by Christ. Give Christianity full swing, and heaven on earth we will have. Then, and then only, can man be the highest creation of God, whereas in this degenerate state he is an abomination.

PREFACE

Upon studying existing conditions one comes to the conclusion that things are not equal in this world. One is born as a pauper, another a millionaire. These are the extremes, with all the intermediates between. The pauper is subject to the same physical laws as the millionaire. He must eat, have clothing and shelter. We will not particularly take into account the unfortunates who are born cripples, as their physical handicap prevents them from being 100% able, and for a comparison only able bodied persons should be taken.

The question naturally arises, why is there so great a difference? Why is one class of people born into this world under such poor conditions that millions of them die in infancy because the abundance of the things of this world which would insure them life is denied them while another class has those things in abundance? Who is responsible for these conditions? Why do these conditions exist?

Man is responsible for these conditions. And they exist because of man's inhumanity to man,—because of man's selfishness and greed. If everybody in this world would make his living by his

own labor without in any way getting anything of the product of the labor of his fellow man or woman, these conditions would not exist. The trouble is that man is inclined to get for himself the things which are his neighbors. All people, of course, are not alike, and some will say this does not apply to them. They will say they are honest and give everybody what is coming to him. That may be as it is. There are honest people, but there are times in everybody's life when he does not give in return a full equivalent. Some people will call an act of their own just, but would not think so if it were measured out to them. But the greatest factor, the one that causes most of the unjust conditions in this world, is the deliberate and inexcusable meanness of man to get what belongs to his neighbor. By what right does anybody appropriate unto himself anything from anybody else without returning a full equivalent.

Another method is to prevent a fellow man from gaining access to the things in this world which he needs to make his living and which were put into the world by an all-wise Creator for all alike, in that way exacting tribute of a fellow man, and making a living without working,— just working the other fellow. Man is created to make his living by his labor without in any way infringing upon the rights of anybody else. Infringement upon others in any way, shape or form is stealing, whether legalized or not, whether sanctioned by custom or usage. This holds good be-

tween any two people, whether they be strangers or relatives, whether husband and wife, parent and child, brothers, sisters,— whoever they are. Of all animals, man is the only one that preys upon his own kind. In lower animal life we see one specie preying upon another, but they are not to blame,— they are created that way, while man is created in a class by himself, separate and distinct from all other animal life. Lower animals can use only what is created, but man is capable of making things come his way. His upright position of body, his gift of reasoning and of speech, puts him in a class by himself. But with all those valuable attributes, man of all the species is the only one that does not live true to its creation. He has degenerated, and badly at that. Not satisfied with those invaluable endowments which would make him the crowning creation, he has to stoop so low,— prostituting his intellect and gift of speech,— as to invent the devil, hell fire and brimstone for nothing more than the subjugation of his fellow man.

This is one class of people. Then again the tendency to live without working has created another class,— the lazy ones. Those two classes of drones throw the burden of the work of the world upon a third class which has to do all the work. Naturally, under such conditions there must be injustice. Again the why and wherefore of things begins to become the uppermost thought in the mind of the worker. Seize upon any exist-

ing condition and the injustice of it will be apparent. Why, then, are things thus, and what is the remedy? This brings us to the creation or beginning of the world. I will try in the following pages to give my views, and my hope is that this volume may be the means of awakening humanity to better existing conditions and create a world in which nothing but justice shall prevail.

THE
CHRISTIANITY OF CHRIST

CHAPTER I

It is apparent that some higher power or force than we on this earth know of is responsible for calling this universe into existence. Some call this power nature, others, possibly, something else, but we can see manifestations in all grades of life that each stage or grade of life has the feeling of mystery about a higher stage of life, till of the known grades of life man is the highest. And man has his ideas about a higher power, and the conceptions of this higher power in man are not constant but of many varieties and interpretations. A name is given to a Something by which it can be known and differentiated from other things. For our purpose this unknown power, this superhuman force, will be known in this work as God. God, then, is the creator of all the universe.

The question arises, for what purpose was this universe and all it contains created? We can see that man is the only active being on this earth; all other things, by whatever name called, are passive and made only for man, whom God has destined to be his free agent on this earth and who has a definite place to fill which God has incorporated in his plan of creation. For this reason God has

endowed man with the gift of speech and reasoning. As there is a chasm between the amœba and man, so is there a chasm between the mind of man and God. In other words, the amœba is an organism subject to the laws of life; it is born, lives and dies and is subject to the laws of nutrition during its life just as man is. The amœba is the lowest form of animal life and man is the highest. There are millions of forms between the two. As low as the single cell amœba is compared to the complex organism of man, so low down on the scale is the mind of man compared to God. But the mind is that medium which God has placed in man to be the factor through which that part of man which is his spark of godliness can be developed so as to bridge the chasm and be the cause of man's rising to a plane on a level with God. That is God's plan,— to use man as his acre on which to grow something which shall in the end be like him. For that reason has he given man a mind. That is the only way whereby man can be created in the image of his Maker. Not in a bodily image as the preachers try to make us believe,— to believe that God has the shape of a human body is ridiculous. It is claimed that God is omnipresent. Just imagine such a God, shaped like a human body, spread all over the earth,— let alone all over the universe. Think it over and draw your own conclusions.

Now if man would live true to his creation, all the misery we have in this world would never have

come into existence. But instead of following the voice of his bosom and building upon it step by step to a finer and higher life, he allowed his baser feelings to possess him and the spark of godliness died out. Thus man sunk below the level of the lower animals, for they live true to creation and man does not. The depth to which man has fallen is amply illustrated in the present world war of extermination. Thus are the fruits of disobedience harvested. And people are alike all over the world,— ready to do the same thing when opportunity offers. Instead of making a blessing of their free agency, they turn it into a curse.

You say, "Why did not God create man differently, so that he would have continued as he was created?" The answer is that this very gift of reasoning is necessary for man to become Godlike. It is reason, too, which puts man in a class by himself, apart from all other forms of animal life. If man were not free, he would be compelled, and compulsion is not freedom. God being free (he was not compelled by anybody to create the universe), he wanted man to be free. And to become Godlike man must give his consent. This is necessary for harmony. Unwilling and grumbling people can not create a heaven. The standard along which lines God created man is fully exemplified by the man Jesus Christ. True humanity loves its neighbor as it does itself; it does not murder him.

Since man has fallen from the way in which God intended he should live, it follows that he must be converted back to God if he would realize to the full the promises which he was intended to become heir to. It all rests with man. If he is willing to obey, all is well; if not, he has only himself to blame. For the torture of his mind will be terrible if he realizes what he could be and what he is, in the next life. Our earthly life is just a step toward another conscious existence and if we have lost it, it is our own fault. God has implanted in the human breast and mind the knowledge which tells us what to do, and in the degree to which he has given us understanding will we be held accountable.

We are born into this world without our consent and we leave it without our consent. We have no choice in the father we shall have,— millionaire or pauper. But we know that we must die, and the place we go to is of our own choice. We can find either riches or poverty in the next world, so to speak. We will get just what is coming to us, and the man who is a millionaire on this earth can be a pauper in the next world. Just as we prepare ourselves for some calling in this world,— if we would be a lawyer, we go to a law school; a doctor, to a medical college; a shoemaker, we go to a shoeshop; a blacksmith, to a blacksmith shop, and so on,— just so we can prepare ourselves for something in the next world. And we will be placed just where we

belong, to do what we have trained ourselves for. We would not hire a tailor to make biscuits or a butcher to build aëroplanes. This earth is the shop where we learn our trade for the next world. Here we can find plenty of instructions and material to work with. God has given us immutable laws by which we can live and which will teach us his will if we will only obey them. We deal direct with God. There is no devil or anything else between God and man.

But man is conceited and when his little brain tells him what he should do, he forthwith becomes contrary. He also wants to get credit for something he is not entitled to; he thinks himself clever and wants to put one over on God. Never mind; you can not do it. It acts like a boomerang; it comes back home.

This earth being the school where we learn our lessons, it behooves us to pay strict attention. We can see that certain principles hold good in all lines of endeavor,— in fact, they hold good everywhere, in all lands and among all people. Another lesson teaches us that a harvest comes not only in agriculture, but in everything. Those two things,— i.e., the certain principles and the harvest,— are man's greatest concern.

The harvesting of man by God is on the same principle as the harvesting of grain by man. The soil is represented by man; the seed by the spark of godliness; the wind, rain, storm, sunshine, hail, drouth, etc., by human proclivities; the harvest

by death; and the threshing by the awakening to the next conscious life. If the elements are favorable, a crop is produced. If the seed succumbs to the elements, we have a crop failure. So also if the human proclivities are not overcome by the spark of godliness, we will have a crop failure for the life to come. Everything on the land is cut along with the gathering of the grain, and when it is threshed, is separated; so, also, everyone dies and is separated and put in the class where he or she belongs.

There is one difference, however, and that is this. Everything as we see it on this earth springs from a parent, owes its existence to a parent, must have a parent,— man included. The mission of the parent is to give life to the offspring. The parent dies and the offspring continues the life of the earth to become a parent in turn. Every offspring is influenced by the parent. This is the order of things on earth and also pertains to the body of man.

But the spark of godliness which is put in that body by God and is part of God and is given to man as life everlasting through which we become as God,— that spark is ours to keep, or reject by putting our proclivities in command over the spark. This spark, then, is the nucleus of our life hereafter and has no separate parent; each individual is his or her own parent in that sense. The laws of heredity do not apply here. You can be healthy, free from all taint and dis-

ease; you are the controlling force. The only requirement is full, complete and unequivocal obedience.

Man is willing to obey in a certain fashion after his own pleasure. This is evidenced by man's wanting a king or some other ruler. This is obedience with strings to it, and man feels important that he has made a king; but he plays a losing game. If we had obedience as we should obey, we would have no need for any king or other ruler. We would obey God and lead a life worth 100 per cent.

"How can this life be led?" you say. "I have been so busy eking out my existence I have never had time or energy to think of anything but making my living. I have had no part in shaping affairs on this earth. It is the other fellow with time and money who is guilty." The rule for everybody is expressed by the word Christianity. Let Christianity reign and all is well. "What, then," you say, "is Christianity?" We will explain that in the following pages.

CHAPTER II

As soon as there is more than one person on earth it becomes necessary to get up a code of ethics or rules and regulations. And if the number of people increases considerably, these rules should be in writing. But, mark you, these rules should not be handed down by some autocrat for his benefit, but should be formed so as not to do the slightest injury to even the least of the people. This fact prompted God to have the man Jesus Christ write a code of ethics, or, if you please, live a life just as God would have every man live it, so as to set an example before the world.

You say, " Why did not God have him live from the beginning of time so that everybody might have the benefit of his example? " I will say that every man is created with the same potentialities as Christ, and if every man were to live alone on this earth without ever coming in contact with another human being, he would live his life in accord with the plan of God, excepting only the propagation of the species. This one phase we will not touch upon just now. We simply want to show at this time that every man is all he was intended to be when he is all alone on this earth, so to speak.

The trouble commences as soon as he comes in contact with another man. Then he turns loose his lower passions. He wants to control and cheat and so forth. Those passions are strictly human and should be held under the control of the spark of godliness, and that is the task God has set for us to do. Every man has that feeling in his bosom; all he has to do is to obey. But that is the testing point; he balks. He does not allow the voice of the bosom to control the thoughts of the mind. That is the point where all our misery originates. And there is practically no difference between any two people. In some the feelings are stronger, in some weaker, but they are there. Obey the voice of God and all is well.

"Now, then," you say, "why does God allow this? Why doesn't he or didn't he make man so he would obey him?" Because that would be forcing him, and God does not want to use force in that way. He wants man to act on his human impulses and put them under God's will voluntarily. That is the only way to have a free man, to be wholly and willingly and without reservation God's friend, or whatever you may want to call it, much in the same way as you want a true and tried friend. He does not have to be under your will or control, but he puts himself there voluntarily, and of his own free will does things that you would never ask of him to do were he your paid servant or slave, and that you could not make him do were you to use force even were you in

a position to take his life if he refused. God having put into man all that is needed to make himself like God if he only chose, he abused his liberty and strayed away from God. God, knowing the outcome, let him have his own will, as on that free will rests the whole plan. God knew that in order to have man become Godlike it had to be developed in man by man's consciousness and free will. This holds good for the individual as well as for nations and generations. Man is only the unit of the nation and generation. Letting man have his way long enough will finally convince him that he cannot come out right by his way and that God's way is the only right one. This applies not only to the individual but to the nations and generations alike, as, for example, man begins to learn as a child and keeps on till death. Nations learn in the same way and so do generations. To make it clearer, think of one man's life from birth to death, his trials and learnings; then of nations from the first man of that nation until that nation ceases to exist; and of generations all over the world from the beginning till the world is no more. They go through the same metamorphosis, as nations and generations depend for their existence upon that one unit, man.

Now all this is the logical result of man's disobedience. If he did not disobey, it would not be this way. All this learning, these trials and so forth would never have been, because God had implanted in man all the results of all of this and

gave him for his guide that spark of godliness which would ring if man wanted to do something which was wrong. But it only rang, and did not hurt him, and he did not heed. If it had hit him like a club and knocked him down, he would have noticed. But God wanted it to be gentle, for he knew that by gentleness alone would his plan come out right. We can see this proven almost daily. When fear loses its grip man is as bad or worse than ever. It is only when he is bound by that fear that he willingly (?) obeys. This terrible, insane, worse-than-butchering European war gives us another example of force doing nothing for the good of the world, showing that this knock-down is not the proper channel to follow. At first people gasped at the frightful affair; now it is so common they can joke about it.

Fear and force are like unto man; they are born to die. But love is like the sun; by giving, it creates or grows bigger. God, knowing all this, let man have his way until he became conscious he could not continue that way. And man, having so long disobeyed, had forgotten about the voice of his bosom; the human elements had killed the seed of godliness; it did not ring any more. So God gave them a man who did live a life in accordance with God's will, that they might see and remember. But no sooner did Christ appear than they wanted to kill him. The human thoughts were again master. And so it is till this day.

Now as long as people do not want to obey their

own voice, because they get it without any effort on their part (and in order to value anything they want to go through hardships), and some by heredity and environment have not received this spark in a very viable form, God established through Christ the code of ethics which we call Christianity. The principle of Christianity is this: Love God above all else and thy neighbor as thyself. That is all there is to Christianity. It is short and simple.

But people will not do it. They have established a Christianity of their own making and they call it religion. They worship their religion and call it Christianity. For in order to live a Christian life you must obey God, and with their religion they can make themselves believe they can make God obey them. They all have a religion that suits their purpose. Again I will refer to this monstrous crime of war raging just now, each nation praying to God to help her kill the other fellow. And no nation is exempt. Our own United States of America is even worse than any of the European nations now engaged in the war in that it has appropriated for army and navy purposes more money in one year than any one of the same European powers has for the same length of time, in times of peace before this war started. Religion will allow those things, but Christianity never. Religion as it is in vogue to-day and has been practiced from the beginning stands for a system of master and servant. Such is not Chris-

tianity. Christianity is service to your neighbor; but not in the sense as it exists,— not to make your less fortunate brother your slave, not to take any advantage for whatever reason or under any condition over anybody. Religion allows you to take advantage in any shape, Christianity never. Christianity helps the ignorant, Religion takes advantage of them.

If all nominal Christians were converted according to Christianity, we would have only one body of Christians instead of all the different sects. But 99%, and probably $\frac{9}{10}$ of the remaining 1%, are not converted in accordance with Christianity. They are converted according to the doctrines and dogmas of their respective churches. That is the reason we have this pseudo-Christianity existing in the world to-day. Study these so-called Christians in the different parts of the world or the different denominations in a certain community and you will find that so. Each class has a different conception of Christianity. A group of people find themselves together with a basis of their own standard of Christianity for a foundation and then they work along the lines of what they would like Christianity to be, never once thinking that they are working their ideals instead of the Christianity of Christ.

There is only one standard of Christianity, and that standard is the standard of Christ Jesus. All others are false, even though people defending them may do so in a sincere belief that they are

doing it according to Christ Jesus. Christianity is the same at all times and anywhere in the world. But take your Christians of one kind and try to have them mingle with another kind of Christians and in the majority of cases they cannot get along together. There will be dissensions, disagreements, quarrels, fights,— even murder and war,— all because one kind of Christianity does not agree with another kind. This is a sad state of affairs, but true, and it proves that nominal Christians have a Christianity born of their own flesh. If it were the Christianity of Christ Jesus, that friction would not and could not exist; instead there would be universal love.

It is palpable that hate to a strong degree exists between Christians so-called. They cannot agree on earth, still they are serving the same God and want to share the same heaven. Here on earth they draw race lines and geographical lines, with the intention of getting the best of the other fellow, and then when they die expect to wake up and find themselves living in peace and harmony with their enemies. That will not work. We are our own builders and what we erect we will get in the next world. If the lion and the lamb shall sleep together, you first must train them to it. If the cat and the mouse shall walk together in love and peace, you must convert them; otherwise the mouse will do her walking inside the cat.

These illustrations are identical with Christianity as it exists to-day,— one Christian nation try-

ing to eat up the other, one Christian denomination trying to exterminate the other. And then they expect the kingdom of heaven! It is impossible. If a contractor wanted to build and his men would not work in harmony, he could never finish that building. If one set of men tore down what the other set had built, or weakened some parts, put in poor material, etc., that building would be doomed. So it is with the house of God. It will consist only of the material put in and be in strength according to the material put in.

Now if the material above described be used, it is easy to see that it must fall. It cannot be built of Christianity fashioned after mankind, but must be built of the Christianity ordained by God. And any Christianity which is not according to God's rules will not be used as material in the building. Mistake not; God is the overseer, and you cannot deliver anything that does not come up to specifications. God builds safe and thuswise that nothing will contain a flaw. Size up existing Christianity and you will see that it falls way short; therefore Christianity as it exists here on earth cannot be used as material. Christianity has been commercialized; it has gone through a metamorphosis. It has put on a new gown. Any Christianity that does not conform to commercialism is not acceptable nowadays. All Christianity to-day is promulgated from the basis of commercialism. Is it any wonder no progress is made? How can a thing prosper and be strong if it rests

on a foundation not in accord with the superstructure?

If Christianity had been taught as Jesus taught it to this time, we should have so much evidence of Christianity on hand that every child could notice it. Instead of that, all are agreed that the world is growing worse. The world is not growing worse, but the people in it. Why? Because we have not Christianity. We have the metaphoric kind, commercialized,— the very opposite of Christianity, called religion. Yes, that is the term,— religion. Of religions we find many in the world to-day, each one adapted to the purpose it must serve. But of Christianity there is but one and only one. Christianity is the same at all times; it remains unchanged. By Christianity every one is treated alike. Anybody handing out Christianity can exchange places with the one he has dealings with and have the same principle applied to himself that he is dealing out. That is the test of Christianity, to reverse unflinchingly. But in business religion it is the opposite. Religion allows you to make a profit of thousands of dollars, or by man-made laws oppress your fellow being (your brother,— your brother in God); to make him a slave, a murderer (as in war) and what not. All can see the oppression and injustice on every hand,— and all in the name of religion, but never in the name of Christianity. The Old Testament is full of religion, and see

what horrible bloodshed was perpetrated in its name.

Christ came to change all this and left us Christianity instead of religion. But no sooner was Christianity offered than people set to work to mould it to suit their purposes. Instead of receiving it with joy and changing their sinful inclinations to conform with Christianity, they moved heaven and earth to alter Christianity into a hybrid. And it was comparatively easy to do this, for the inclinations of most people were towards evil. People were bad when Christ was born; that's why God sent him to stay them. The few good of heart that did adopt Christianity were persecuted, slain and harassed, subdued by all the pressure that could be brought to bear on them. Murder was one of the agents of importance. Is it any wonder that the few fell before the many? Though the few felt the injustice and knew the wrong that was heaped upon them, yet they were powerless to resist successfully. Is it any wonder that under those circumstances Christianity lost out? With such conditions to start with and fondly nursed along those lines to the present day, what else can we have but the mock Christianity that exists to-day.

Man is pretty shrewd and can accomplish wonderful things. The trouble is that his energy is directed along human lines and not along the lines God wants. If Christianity had been nursed

from the time of Christ till the present just as Christ taught it, we should have a condition existing to-day which would be little short of ideal. On the other hand we have conditions that are a shame to any civilized people. All manner of evils are rampant and winked at. A good person almost has no place in this world. Surely the world is growing worse instead of better. Almost everybody will acknowledge that, and nobody seems to know the remedy. The remedy lies in giving Christianity its rightful place and discarding the substituted religion. Christianity is taught falsely, and probably never has been taught along Christian lines with the exception of the time when Jesus lived and a short time thereafter. Nowadays it is a sham. It is handling shadow instead of substance. And you cannot move the object by its shadow. That is impossible. You must have the object first and then you may have the shadow.

The way Christianity is taught nowadays is on the same principle as baking the bread first and then getting the flour afterwards. You know you cannot live on bread like that. You must first have flour and then you can have bread. Or a farmer selling a load of wheat without having raised any. In order to realize on a load of wheat he must first raise it. Or a child passing an examination on school subjects without having gone to school and studied these subjects. The child must study those subjects and know and under-

stand them before it can pass a satisfactory examination thereon. Just so with Christianity. The earth is everybody's school and in that school we have the lessons of Christianity. And in order to pass our examination for heaven we must on earth study those lessons, understand them and put them into practice on earth so as to become familiar with the work. For if we don't do the work and *keep practicing*, we forget, as you all know from experience from the work you are engaged in here on earth.

The teaching of Christianity in general nowadays keeps your attention on results and not on the things that go to make results. Take the farmer if he were to spend his time figuring how many loads of grain he would sell, how many bushels to the load, what he would do with the money afterwards, etc., instead of actually working at raising grain without a thought of sale, just simply doing his best to raise the most and best and then after harvest have the grain to sell. Is it not plain to see which is the proper way?

Consider the teachings of Christianity as compared with practiced Christianity. Do you see Christianity put into practice? I think not. Instead we have a system of oppression, subjugation, serfdom. We are not living a life of love: "Do unto others as you would have others do unto you." "Love thy neighbor as thyself." Instead we do others. You notice all around you the game of doing the other fellow. Unless we profit

by the other fellow, we cannot make our living. Christianity teaches that we shall be serving if we want to be great, not in the sense of inferiority but in the sense of a superior serving the inferior, having ourselves enough and letting others have, not using our superiority as a means of subjugating our fellow beings, but using it gratefully, giving freely to others. Thereby we are gaining instead of losing. Just as the sun spends freely of its life giving energy so shall we be, and not like the shadow Christian who makes millions of dollars out of coal for himself when the consumers can hardly afford to buy it. God made the coal for all of us, not for one man or a few to get rich on at the expense of others. I do not blame the individual, the man who sells the coal; I only cite this to show that we are not living as Christians, for in our line of business we are doing the same thing. You see, business depends upon that profit and therefore Christianity and business are as incompatible as gunpowder and fire. "Love thy neighbor as thyself." If you did that, you would take no profit from him, as you claim the gain is yours; reverse that, give an amount equal to what you take for your profit to your neighbor, for as a Christian you should do unto others as you would have others do unto you.

Why do you suppose Christ drove the vendors and money changers out of the temple? They were doing business,— that was the reason; they were trying to make people believe that that was

a Christian principle; they had the audacity to go into the temple, intending to fool the people thereby because of the holiness attached to the temple. The people could be fooled, because if it was done in the temple, it would look as if it must be good, for surely nobody would do anything bad in the temple. Then Christ drove them out and told them they made a murder den of the temple.

The same holds true to-day of the manner in which Christianity is taught. Instead of teaching the real thing, substitutes are delivered. The Pharisees and learned men of Christ's time are still with us. They who think they are the best Christians are the ones most bitterly opposed to genuine Christianity. They pray "Thy kingdom come, Thy will be done on earth as it is in heaven," and then go right on making slaves of their fellow men. Why and in what way? By business. The fundamentals of business and the fundamentals of Christianity are opposites. That is one fact you cannot get around. Business claims a profit, something unearned, something for which no equivalent in value is returned, some transaction whereby one party attaches some of the other parties value to himself without giving that amount in return,— a surplus, a profit, if you please. Now for every value labor had to be expended. Without labor there is no value. Therefore it is easy to see that you must through your labor give an equal value in return. "Do unto others as you would have others do unto you." Don't you see, if you

gave as much as you received, business would die a natural death? Why be so inconsistent. You claim the profit for yourself. Why don't you give it to your neighbor? If it is right for you to take profit and if it constitutes justice, why not give it all to the other man instead of claiming it for yourself? That transaction, according to your conception, is right; then why is it you always insist that the big end shall come your way and not turn it to your fellow? If it is right, let the other man have it; that would be logical. You claim to be just. Then why don't you act accordingly? You surely are not weakminded, that you don't know any better. You always seem to recognize what you want; that shows you are not insane. So long as you are not insane, so long as you can determine what is to your best advantage,— and that advantage lies in getting the best of the other fellow, getting for yourself something for which you return no value,— but one deduction is left and that is that you are dishonest. No matter what excuses you offer or whom you blame (as Adam blamed Eve), you are not acting in a Christian spirit.

CHAPTER III

Since man has fallen away from the ways God set out for him to follow, he must be converted back to God because God created man the highest in the order of creation and to be like him. That means that God put the potentials into man, but man must recognize the why and wherefore of it and then use his free will to work towards that goal. God wants no slaves, but free men.

In order to be united inseparably to something, it must contain those things which seem to you the only things worth while and which are the result of your highest ambitions. It must not be forced upon you, but you yourself must work for it. Otherwise it loses its value. You may give a person something of great value; the recipient may keep it for some time and then tire of it and give it away; it loses its value for him. Anything in this world that is valuable has a different interpretation put upon it by different persons. The most valuable things, things that are well nigh indispensable, have been squandered and are being squandered daily. And God could not make man like himself for that reason; it is too precious a privilege to be like God to be acquired thus easily and as easily thrown to the winds at some con-

venient time. Therefore God made man human, but put the seed of godliness in him.

Now, then, if it is worth while for you to own godliness, work for it. Cultivate the seed and you get just what you plant. It is your own and you cannot blame anybody if it is not to your liking. God gives you knowledge and everything you need; all you have to do is to work. Put your labor against God's capital and the profits will be divided equally.

Of course you must comply with the standards set by God, every man to his ability and understanding as God gives him. When you do that you are converted. Then after conversion the real work begins. Just as planting the seed wheat is only one of the first steps towards a harvest of wheat and flour and bread, so is conversion only the beginning of the higher life; you must still work for the finish. Man is likened unto the seed of wheat. The seed is placed in well prepared ground; it sprouts and grows. Rain and wind make it unpleasant for it, but they are necessary for its growth. It gets sunshine also, and then the harvest, providing the hailstorm does not destroy it. So it is with man. Man is the well prepared ground, prepared by the Creator. The seed of godliness is planted in man, and for rain, wind and sunshine we have the better human qualities, the inborn instructions God gives to man, the understanding of God's will and the ability to do it if we only will. That is sunshine enough, and

all is well until some day man comes along with his baser humanity and hails it out. Such a person is not converted. The converted person is always obedient to the will of God and builds as God gives him material. If rain or storm prevails, he does not give up, but realizes in those unpleasant (to him) conditions a tonic, a strengthener, a trial, to prove if he is worthy or just a hanger-on as long as all goes well. As you must make mistakes before you become proficient, as you must forget so often before you finally remember a thing, just so must those trials and temptations be stepping stones.

Life gives you a fine example. Watch a child grow up. Watch his conceptions of things at different ages and the processes of reasoning employed by the child at different ages. The process is in stages. Every few years he employs a different method, even though in accordance with his environment and ability. This change will not be so marked in later years, but up to 21 to 25 years of age there is a marked difference every two or three years. The child, being the son of his father, comes to the conclusion that he knows a whole lot about his father's business and is ofttimes angered when told that his views are not acceptable. He even thinks he knows better than father or mother. Later in life he sees that he was wrong. You see, father is running the ship and his orders must be obeyed otherwise you would land in a whirlpool. The child is born in the

image of the father, but is not fully developed; he has to learn first.

So it is with our relation to our heavenly Father. We are born in his image and our conversion is our second birth, simply signifying willingness to obey every will of our Creator. Then we must learn as we have the light. And we learn to a certain stage. Then either people get lazy and refuse to learn any more, or some learn and use that knowledge to their own advantage, thereby embezzling. Some use it as a club over their fellow men, thus gaining temporarily and losing the heavenly chances; some use it for their own aggrandizement, playing a kind of God themselves; they want to be shining lights and thereby become a traitor to their trust. One stops at this stage, another at another; one for this reason, another for another; but all tending to disown our heavenly Father, leaving his home and becoming a boarder at some other place. For that reason Christianity as it is practiced is a farce. There are too few that stick it out to the end. The majority sell out for a price at some time. They are boarding for a price and not putting that money into their own homes. Conversion as it exists to-day is not conversion to Christianity but conversion to *humanity*.

Normally, man's actions and thoughts are guided by two forces. One force may be called instinct, intuition or nature, the other force is produced by deliberation. Usually man lives by

the former, and while it is true that he uses his mind, the majority use it only in a subordinate capacity. Then in a revival meeting he is told a number of times how bad he is (mind starts to work), and that fact is forced upon his attention continually and forcibly until his mind awakens. He becomes aware of a certain feeling. That feeling, he has been told, constitutes conversion and he believes it, when in fact it is only the *awakening of the better human nature.* But he thinks he is converted to God, and after this so-called conversion his efforts are directed accordingly.

If it were a real conversion to Christianity, all would be well; but it is only humanity. A man thus awakened may improve in character, and some do, but nevertheless it is not Christianity. And it is proven all about you. Those so converted will always judge things Christian from their viewpoint and conform Christianity to their views instead of making their views conform to Christianity. That kind of conversion allows a man to take advantage of his neighbor in all the different ways you see in existence to-day. This is what makes people say, "He wants to be a Christian; look this and that and the other!" They fail to realize that the conversion such a man claims is not conversion to Christianity but to humanity. You find among those converted people as much of the evil which is practiced in the world as among those which claim no conversion. Nay, one thing is certain; you find more hypo-

crites, because such a man wants to be something he is not, whereas the other man does not have to try to uphold any standard which is foreign to his nature. He passes for what he is, and thus is more honest. Furthermore, in the majority of cases you must watch those converted fellows more than the others, for you do not know whether they are labelled correctly, whereas the other fellow is labelled just what he is, and you have no excuse to offer if he beats you for you knew his standing. But under the guise of religion more dirty work is being done than is generally realized. Conversion, as practiced to-day, does not guarantee you that such a man is Christlike. He will use the same weapons to get the better of you as any so-called worldly man, at least the same principle is involved, and that principle is as different from Christ's principle as night is from day. Therefore you have no conversion to Christianity. The principle of Christianity is altruistic and the principle of conversion as practiced in the world is subjugation.

I am not condemning conversion as practiced to-day. It has some good features, for it makes some men better; those same men might have grown worse than they were. Others, again, are scared into being good, who might have developed into really bad characters if it had not been for the fear of hell. But a very large part of the people are repulsed by the fruits of such conversion. To be good for the sake of Good (God) is

better, and those people can be trusted further than the others. This so-called conversion is the best the clergy offer, and people are not so much to blame for not having the real Christian conversion as they depend upon the clergy to teach them the right kind. People are busy making their living; it takes all their time and energy to make their living; but the clergy have nothing else to do, or at least should have nothing else to do, except to study so as to bring in their flock,— in fact, they have more business than a Rockefeller or Carnegie. People are busy making their living and that of the clergy besides. This leaves the clergy free to study,— to find the way to heaven,— and for their support from the people they are to give in return to the people the knowledge which will bring them to heaven. Instead of that, the clergy give the people a counterfeit. They get their living for nothing. They do not give value for value, and so their acts are not Christlike. They work on principle of human conversion.

There are honest preachers, men who speak from sincerest conviction, but who are themselves misled. They are taught wrong. They are taught certain principles and made to believe that these principles are the right ones. Being thus taught, they strain every nerve to incorporate that teaching into their minds and thus become participants in spreading the gospel falsely. For example, compare the teachings of the different sects, or Protestant and Catholic. Each will be-

lieve the teachings of its kind and not the other. Each will fight to maintain that it is right, the other wrong. Each will spread its particular teachings,— and surely they can't all be right as the teachings are different. *Fortunate is the person who grows up under no dogma or doctrine of any church*, but who gets his lessons from God by obeying the voice of his bosom. Religion has been commercialized and has descended to a very low level.

Christians, so-called or self-styled, say, " What you are talking about will never take place on this earth. Such conditions can never exist on earth. You have things turned around; that is the way it will be in heaven. You cannot change the people; it was always thus." They even tell you people are growing worse, that it was never as bad as now. Just note the inconsistency. They claim that by their observance of their religious rites they are better than others; that their religion helps them to resist temptation; that they are doing things which are pleasing to God. They claim that if everybody lived a religious life we would have a better world. They claim that by conversion they are improved, made better people; that they are taken out of a lower state of morality and put into a higher one. In fact, they claim improvement in everything,— in all their actions, thoughts and words. Now, then, if that is the case why can't you change people? Have not these people admitted that they are

made better? Then it follows that we should have had improvement all through the ages.

But I agree with them that the people are growing worse instead of better. More deception is practiced nowadays than ever before, more openly and brazenly. The reason is that people are learning that Christianity has been substituted by religion. If Christianity should be taught, it would grow, as anything in nature does, and would be spread all over the world, visible to the most ignorant. But, Christianity, where art thou? Christianity will improve people and keep them improving right along, but religion can't. Religion just causes a sham improvement, a shadow instead of the object. The flame rises to die again, appears only to vanish. Christianity, on the other hand, is like time; it is always growing, always adding,— not an upstart which vanishes after a short existence, but, like the seconds and minutes, there is no turn backwards.

How unreasonable to say we will have Christianity in heaven when we don't grow the material for it here on earth and send it to heaven to have it to build with. Can anything be more foolish? We all know that like begets like, and " as ye sow so shall ye reap "; you can get only what you labor for. How, then, can you build up Christianity out of such hostile material as is sent up from this earth? All so-called Christians are envious of one another, not one individual against

another individual so much as congregation against congregation. One denomination works against the other denomination, trying to get people to join their church. They even go so far as to create hatred in the minds of their members against church members of another denomination, sneering at their belief. Ministers try to create strained feelings for fear of losing members. If Christianity prevailed, we should live as in Eph. 4: 4-6, "There is one body, and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all and through all, and in you all." How beautiful that sounds. There would be one church body, namely, Christians; all others would be eliminated. One Spirit — the spirit of love and good-will towards our fellow man, and the one hope of our calling would be to work for our fellow man so that every one would be saved. One Lord, one faith, etc.,— established and geographical lines would vanish from the earth, racial hatred would be no more. There would be one brotherhood, including every nation on earth, and God the Father of them all. Then can we truly pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven." But now it is mockery to pray that. For usually those who pray the loudest, "Thy kingdom come" are the ones who are oppressing the country the worst, are the ones who prosper in a material way by the sweat and blood of their fellow

beings. Those same fellows, if they thought God's kingdom would be a reality on this earth, would drop dead at the first signs of it.

There is "one body and one spirit" would mean that there would be no more war!!! War is the expression of feeling that one body of religious people within certain geographical lines, established by them in no Christian spirit, have against another people in another geographical limit. If their lines extended to include the other body, there would be no war. Now let us extend that throughout the whole earth according to the above quoted verse, doing away with all geographical limits, and use the free earth God gave us for use instead of exploitation, and the kingdom of God would be established.

But shrewd and unscrupulous men have substituted religion for Christianity to further their own selfish ends. And people as a rule just accept things as they are made to appear; those who do see the wrong will not come out with the truth because they can, as they think, make an easier living. If some honest man raises his protest, he is crucified; that settles him. That is why religion seems such a puzzle, and well it may puzzle people as it is the shrewdest work the sum total of human deception has conceived.

In contrast with religion Christianity is as easy as a. b. c. Religion works for good and evil, Christianity for good only. Religion is productive of lies, deceit, confusion, enmity, murder,

war, etc.; Christianity never. Under Christianity you love your neighbor as yourself, and you would not do anything detrimental to yourself; but your religion allows you to do most anything to your fellow being. Just look about you and see the suffering and the inhumanity to man that religion tolerates. Wake up from your lethargy and use the brain God has given you. You have quantity and quality enough but you are not using it as you should. Throw away your doctrines and dogmas and accept Christianity. Instead of just joining a church and attending it habitually or because it is the custom, join Christ. Your church will not save you; your brethren will not save you; your minister will not save you. You must work out your own salvation, and Christianity is the only thing that will help you do it. Join the church of Christ and help spread the gospel of Christianity. Too many join a church or grow up in a church organization and do their level best to study the doctrines of that church, thinking they are Christians. And all the while they do not apply what they know; they are simply being led, sometimes by misinformed people who grew up misled themselves, sometimes by people who know better, but who think it is to their advantage to promulgate false doctrine. Still, any thinking person can soon find out for himself that we have not applied Christianity in this world.

Why, then, is it that we have not more people

or for that matter all people standing for Christ and Christianity? The reasons are many. Start with the Bible record of man's creation. God created him perfect, without sin, but with the faculty to sin or not to sin, for God wanted man to be a free moral agent, free to do as he chose within the limits God saw fit to set him. God's plan was not man's plan, and therefore he put him on his honor, because it was ordained by God that man should be like himself. Now in order to have a share in the kingdom of heaven we must do something, and all God required of man was obedience. He told him he was free to do as he pleased, but one voice would tell him when he had reached his limit. That voice is plain and unmistakable. But man thought he could beat God and disobeyed. And that is really the sum substance of all the bad in the world,—disobedience to God. If every person in the world would obey God's laws, we would have the kingdom of heaven on earth, and God's will would be done on earth. A person does not value anything unless he has a share in the creating of it,—at least he does not value it so highly as a thing he had a share in creating. Take such good things as health, happiness, sunshine, etc.; they have not the same value to many as some miserable material property they accumulated. God knew the disposition of men and wanted to give them a chance to help create the kingdom of heaven, which was the only sane way to insure

eternal peace. Being of their own making, they would be satisfied with it, and would have no one to blame if it was not to their liking. The same rule holds good with regard to all our temporal acts.

Of course there are exceptions to all rules, but the exceptions only prove the rule. A mother may so far forget herself as to kill her own child for one reason or another, but that does not disprove the rule of mother love. Without mother love few children would be raised, for you could not hire a person for money to do what the mother does. She may be tired unto death from taking care of an unruly infant, and in her despair may lay it down and say hard things about it, and if she were hired she would quit the job, but her mother love exerts itself, and though hardly able to because of fatigue, she huddles it to her breast again. That mother love, oh, how beautiful! That is the principle underlying the kingdom of heaven. Because we are the mother of it, we cannot go back on it; we cannot disown it.

Somebody will say, "That does not concern me; that was meant for Adam." I want to tell you, my friend, that it was not meant for the Bible Adam alone. That incident is given us as an example, and every person, male or female, young or old, is meant by it. The name Adam is used figuratively as, practically, we are all alike. Put in the same place, we would do the same thing for we have proven it to this date.

God gave us power to rule the earth,— we were absolute rulers over the earth and all it contained,— but as human beings we had obligations to one another. There was to be no limit to our freedom as long as we kept within the mark set by God. God kept his word, but we didn't. God will not interfere until we overstep his mark, and then only enough to keep us from overthrowing his plan. There is a long range in our freedom of action and that makes it sometimes or ofttimes appear that there is no God. But you must not lose sight of the fact that this is a human world, subject to human rulings, and that those seeming wrongs are a blessing in disguise. Those are the things that sharpen our wits. Those are the letters of the alphabet of humanity. You could not read without knowing the alphabet, and how can you read God's will in the school of life without the alphabet of humanity?

If you were to take a walk in a city you would be guided by the buildings, corners of blocks, streets, etc., in finding your way. If in a settled rural community, you would have section lines, section corners, trails, etc., to lead you to your destination. In a wild open country you would have some mark of prominence, as hill, slope, river, etc., as your guide. And those things are so common to every person in their locality that they think little about it. But take all the landmarks away and how would you find your way? The same holds good in the journey through life;

take away all those unchristian conditions and you would have nothing from which to learn. The very schooling which would give you your knowledge and establish your independence would be gone. By meeting those conditions in life and applying our judgment we can tell whether they are Christian or not. That is a blessing instead of the curse it looks to be. Even though such a condition be as old as the hills and practiced by religious people or the government of the country, if God tells you it is unchristian, it is so. There then, is your chance to prove whether you are of God or still to disobey him. To obey God and come in conflict with a condition that may be as old as the world, a condition that is upheld by religion and government, is no small task. It may mean to you the loss of good-will and friendship of your friends. You may lose your position, or if you are in business, you may lose customers; your former friends may turn profitable enterprises from you; your own family may make life unpleasant for you; and all those things are hard to bear. But when God calls you, follow him. I don't mean to say that you must thoughtlessly disregard everybody's opinion, but let not any of those pressures sever you from your God. Be wise as the serpent and without fault as the dove, and your God will show you the way out. "What does it profit a man though he gain the whole world and lose his own soul?" Everything that we hold dear in this world is included in that

term, "the whole world": family ties,— father, mother, sisters, brothers, wife, children,— good business, comfortable home and money. Those things we all value highly,— some more, some less, — but we should rather lose them than our God. Make no mistake; valuable as those things are, God is of more importance.

CHAPTER IV

In a previous chapter it was stated that it was necessary for people to have a code of ethics,—a guide book, if you please, containing the rules and regulations to govern the intercourse of a people. This necessity led to the introduction of such a book in almost all nations. These books, of which the Bible is our representative, have not the same contents, but each one is written according to the seeming necessity of the people for whom it was written. The basis on which the books are written is the recognition of a higher power and the realization that man was destined for a future life. Man's corruption was also realized to be the stumbling block to this realization. Therefore men at different times in the growing of the world have written these books for a standard. In this way we have come to have our book, called the Bible, which is supposed to tell us all about the next life as well as to give us the rules for the treatment of our fellow man.

There are some fine truths in the Bible, but, alas! also some untruths. And the greatest pity of it is that the clergy are so utterly misinterpreting it, thereby causing a wrong impression in

the minds of the people. The false in the Bible would serve a good purpose if it were interpreted rightly, for it would require study to separate the true from the false, and in that way would make a more lasting impression. But in order to build up religion where it was wanted so as to be a power, people were told to swallow it all for fear if they ever began to question things they would use their brains and that power would be lost. By swallowing it all, people went to sleep. It was simply believed, or rather people tried to believe, because the Bible said so. The only right thing to be believed, and the only thing which can be said to be the truth, must measure up to the standard of Christianity. That is the standard set by God. All others are wrong. The wrong ones are simply for testing how far we have advanced in the knowledge of God's will, how far we understand what God wants us to do. If all the statements in the Bible were the truth, all you would have to do would be to say, "Yes," and you would be right. But when it says something that looks so near the truth that you can hardly tell the genuine from the spurious or false, then you are tested to show what you know. If, when a direct lie or falsehood is told,— one which is so plain that it shows its falseness at a glance, and which you who claim to be of sound mind and can reason know you would call a lie if you met the same condition in daily life,— if, when you see it in the Bible you believe it or try to believe

it because the Bible says so,— where is your reasoning? Where is what you have learned? Or have you learned anything? Have you a brain? Has God given you a brain to use or are you failing at the critical point? Or are you too lazy to use your brain? God did not want all plain truths in that Bible; he wanted you to know the truth when you met it and also the false when you met it. He wanted you to know one from the other. To be a Christian you must be a graduate, not a freshman. To be a boss means more than to be an apprentice. The boss must know where everything belongs, the apprentice is taught. To be a Christian you must be able to separate lies from truth even if you find them mixed in the Bible.

When potatoes were first introduced, people tried to use what grew above ground instead of in the ground. They did not know any better. In gathering nuts some people who are unacquainted with them have tried to eat the bitter shell and found their mistake only when they got deeper in. Just so it is in everything. You either know or you don't. To be able to tell at any time, at any place, under any condition, the right from something else is the testing point of knowledge. You must be able to know you have found a diamond if you meet it in a hog lot or among a bunch of gems made to represent a diamond. The only reason God gave us a brain is that we should use it.

There are some who are less endowed than others, and that has a good reason. There is so much different work to do in this world that we need people of different makes, so to speak. Each one should fill a certain place and each one is just as important in that place as his neighbor elsewhere. But we do not do justice, and proportion things out unjustly. If, then, one is created to know more about God's plan, he should use it in accord with that understanding, to improve the world and not to impoverish it. So let us be careful to get a correct understanding of spiritual things.

The clergy tell us that God is shaped like a human being, his humanity going so far as to have an individual son by way of the holy ghost. We consider it foolish for the heathens to have some image which they call their God, but it is just as foolish for us to consider the superhuman Power, the Creator of the universe, the God, as a man, as it is for the heathen to pray to a wooden man. Nobody living or who has ever lived has ever seen God. God is simply beyond human conception. We can see evidences of God in this world, but what God really is, nobody knows. In believing God a person we are only a step ahead of the heathen who believes his wooden man is God. We may know what is beyond a wall, but we can not see through that wall. We may have reasons for believing how it may be to-morrow, but we don't know. So it is with regard to God,— we can have

a feeling of what God may be, but nobody knows anything definite about the being of God.

Another folly is calling God three persons in one. How can three distinct persons be one? Three is not one, ever. And one cannot be three. You may say that this would be so in worldly affairs, in human affairs, but with regard to God it is different. I pray thee, to whom are you trying to explain that God is three persons? To humans, aren't you? Then use human reasoning. You must make yourself understood if you want to explain anything. If you reason with children six years of age, you must use their method of reasoning to make yourself understood. You would not work an example in algebra with the pupils of the baby class. Nor would you talk Spanish to a Frenchman. God in three persons is referred to as the father, the son and the holy ghost. How can the father and the son be one person. The father must be before the son is. The father is the father of the son. That is what makes one a father,— his priority. If, then, one has to live a certain length of time before he can reproduce himself, become a father, it follows that he is a being distinct from the one he produced. The name son is given to his offspring. One is independent of the other so far as person is concerned. For this reason again father and son cannot be one person. In the case of twins, there might be some little excuse for making a mistake and calling

them one, for they may look alike, but even twins are two persons. But when one is the father and the other the son, you would not think of calling them one person.

Now, then, so far we have two persons which the clergy try to make one, and to cap the climax they bring in a ghost besides. If two persons might be made one, if such a thing were possible, they would at least be two of a kind, but you cannot mix ghosts and persons. You must have likes; therefore the holy ghost cannot be God, neither can the son. There is only one God and one God only. It would not do for three to be God. If it were three persons, we should not have a God. If there were three on the job, they would quarrel. Then, again, they claim the son was begotten by the holy ghost. According to that, God is not the father of what they call the son of God. The father begets the child and if the holy ghost begot the son, he is the father of him. Note the remarkable discrepancy. That is a true human trait for you. If it took three to make one God, then God would not be omnipotent. He would be only as strong as the part he represents.

Now I don't want anybody to think that there is no God. There is a God. But if you have had the wrong conception so far, you may come to the conclusion that there is no God. If you don't believe on God in the same light you used to, it shows you are getting a better view, and you

should endeavor to find out more about God. And God will help you. If the heathen refuses longer to believe on his wooden God, it does not mean that there is no God, but that God is not made of wood. We shall never know on this earth just what God is, but by application we can get a better understanding, enough to be able to do God's will. God being the only God, the highest power we know of, he ordained that man should become like him. Therefore we were created so that we could develop to that degree. And that makes man the highest power on earth. This gives us reason to investigate deeper into the mysteries.

Let us investigate the teachings about heaven and hell. We are taught to believe that the good ones will land in heaven after death. Heaven is supposed to be a nice place where we can live our next life just like in dreamland,— nothing to do, nothing to worry about, no aches and pains, no worry where the next meal comes from, etc.; in fact everything as pleasing as one could wish for, all the good one can think of,— a regular loafing place.

The bad ones will land in hell. This place is just the opposite of heaven. Here everything that can worry human nature is found. All the bad things you can imagine are in vogue, and, besides, the Devil and his followers are there to make your life miserable. To make it still worse you are in a living fire.

One or the other of those places you get to after this life's journey, and there you remain forever in a conscious state. This they tell us is the outcome of our life's journey. Just think of it! If you happen to fail to grasp the idea which would bring you to heaven and you get to hell, what fun it is for God to watch you burn through all eternity in hellfire. Suppose you were born of very poor parents and had to work from infancy until death, struggling to get a bare living, never having time to read, study or reflect, tired and underfed all your lifetime, and if anything cursing your existence, wishing all the time death would relieve you of your miserable estate, and all this through no fault of yours; God or somebody placed you where you were and kept you there. Then after death you are burned through all eternity in hellfire. That is some consolation. That is Love,— God the father, as they call him, the God of Love, creating people for the particular pleasure of seeing them burn in hell.

Another place in the Bible tells us that God visits the " iniquities of the fathers upon the children unto the third and fourth generations." Is that a just God? If your father commits a crime, you are punished, and not only you, but your children and their children thereafter. Think of this. It would be a blessing in such a case if God would kill the father before he committed the crime and made the following genera-

tions suffer for it. If God's wrath happened to subside in the third generation, the fourth one might have a chance for heaven, but if he were still angry, he would continue his wrath upon the fourth generation, and if he pleased, could still continue it. Note the inconsistency.

The Bible and the clergy tell us we prepare our own place for the future,— either heaven or hell,— and then again they tell us we are born destined to perdition. The clergy say one of the means to get you to heaven is the church,— join the church if you want to enter heaven. The Bible forbids some people from entering the congregation of the Lord. Not only does the Bible exclude a man who happens to be crippled in person from entering the church; it goes so far as to exclude generations and even whole nations from entering into the congregation of the Lord. The clergy say religion is concerned with a man's soul; the body doesn't count; that molders in the grave. Then, according to the Bible, if you happen to be injured in some part of your anatomy you cannot enter. That is soul saving for you. Millions of people are barred. (Deuteronomy 23: 1–4.)

Again, somebody is born under conditions where the teaching about God, heaven and hell is not known. What about those people? Others, again, are born rich, join the church, go to church, pray and sing, but their position in life is such that through their riches they cannot lead

a Christian life in accord with Christianity. Those also must stand condemned. And by the time you size everybody up, there won't be one entering heaven.

As was stated previously, this earth is our school and everything we encounter is some lesson. Also we must advance from one class to another before we can become like God. Therefore we come to the conclusion that the idea the clergy are spreading is wrong. We are training our thoughts on this earth and we will advance into that class where our thoughts fit. Here on earth we have all kinds of thinking and we live mixed. But after death we will be separated and put in that class where we belong. In that way we will be measured by the same measure we have measured with.

Have your thoughts been trained to get the better of your neighbor? You will be in the class where your thoughts are all alike. Then you will take your own medicine and you surely cannot complain because on earth you dished out that kind. Have you made millions out of the sweat and blood of your fellow men? You will be put into the millionaire class, and there you can work out your principles on your own class and see how they work. But those principles will not work, and you would starve to death, but you will be fed a few crumbs to keep you alive, just as you are doing now to others. Have you always conspired by tricks of business to raise the prices

on everything? You will experience how that will work. Have you bought judges and lawyers? You will try having it applied to yourself. Has your ton been less than 2000 pounds? You will be shortweighted. Have you existed on lies and gossip? You will be in that class and then you will know for yourself how it feels. That, then, is heaven or hell,— the state of the mind. When you realize what you have lost, when you are miserable,— yes, when you might be said to be burning,— you will be most unhappy, but you will be measured by your own measure. And it could have been so different!

You will stay in that condition long enough to learn your lesson never to want to do it again. You will not be pardoned and removed so that you can get back to the old ways the first chance you get. No, you will stay there till it leaves your system never to return. And that takes a long while. That surely is hell enough.

On the other hand, if your mind has been trained not to take advantage of your neighbor in any way, shape, or form, you will enter that class, and there will be joy and plenty. That is heaven. Here on earth we live all mixed together. That is what makes your existence possible,— the variety of things; but when you are in your own class, and it must be produced by your method, you simply cannot exist. You will have to be given a few crumbs such as the poor get now. The moral is that if you want to be in heaven

you must always give full value on earth in such a way that you would be willing to take what you are trying to hand to the other fellow. To repeat, heaven or hell is the state of the mind after death and not a place, as the clergy try to tell us. And I want to say here that there will be lots of ministers of the gospel in hell.

Another folly the ministers try to scare people with is the invention of a devil. There is no such thing as another being, made especially to be the devil. The only devil ever made is man. If you want to call that class of men and women who have sinister motives devils, I am with you. They are the only devils I recognize. The clergy say the devil does mislead people. You must fight the devil. If somebody does something good, then God gave him power. If somebody does something bad, he was overruled by the devil. Such nonsense! According to that, God is a weakling and cannot overcome the devil. That's why God needs an army of millions of ministers to fight the devil, and that one fellow is leading him a merry chase,— just like Villa and the United States army of thousands of soldiers; and Villa is still making faces at them! Who led you astray? Who told you to do this bad thing or that? Who made you tell lies? Who told you to do anything that was wrong? The devil? The snake? Be reasonable, be honest, stop and think. Tell the truth, stand your ground and don't try to invent something behind which to hide and on which

to lay the blame. Your answer must be that it is yourself and yourself only.

If the clergy are correct in their statement about the devil, it seems that God must be in cahoots with the devil, for broad is the way and there are many travelling on it, and wide is the gate and easy to enter, and the path is full of roses and frolic all the way. The white lights of Broadway are lit and a merry crowd you see. Living is high, but not in the sense that it is with poor folks, i.e., costing so much that they can hardly afford to buy food and fuel,— eggs 50 cents a dozen, potatoes $2.00 a bushel, flour $6.00 a hundred, hard coal $13.00 a ton of 1700 pounds, and everything going up. Print paper up to $8.00 a hundred pounds. Some schools have ordered examinations to be written on both sides of the sheet because paper can hardly be bought. The movies are charging two potatoes as the price of admission. No, not in that way is living high. They are living high on that Broadway; life is easy,— plenty to eat, plenty to drink, no thought about anything. Then the Lord leads some poor, starving creature to that wide gate and lets him have a peep, and the poor soul faints. Some of the gay party give him a little champagne and he comes to. Is it any wonder he will travel that road? He has passed the other gate before and thought it belonged to some family living within the enclosure. He tried to get in, but it was so dark and the road so rough he was glad

to get back out again. That is the picture the clergy spreads.

No, I will tell you what the broad and the narrow way means. Cast away your invented devil and shoulder your own blame. You are confronted by something and the spark of godliness rings and tells you what to do. But you feel it is easier for you not to obey it, or you think you gain by not obeying that ring. You are warned, but you follow the thoughts of your mind and not the voice of your bosom. It is you who are deciding, and no devil or snake is whispering in your ear. You yourself are the determining factor. If you yield to the voice of your bosom, you are complying with God's wish. If you follow your mind, you are that much weaker to resist temptation the next time. This can be repeated often enough until either the voice of your bosom or your mind is the determining factor in your decisions. Obedience to the spark of godliness will prepare you for heaven, meaning that state of the mind where you will feel comfortable in the future life. Obedience to the human mind will put you in hell, meaning that state of your mind where you will always be in misery. And you have only yourself to blame,— neither devil or snake. You cannot advance any plea that will save you. Your church won't save you, your minister won't save you and your teachings won't save you. You cannot say, " I was taught thus and it would not have done for me to advance new ideas or they

would have ejected me from the church." No excuse whatever which you may offer will help you. If God gave you warning, that is what determines your fate. Of course it is convenient to put the blame on the devil but mistake not, it will not help you; you are your own devil.

And one person can be the devil for another person. Man is the devil that is working against God and God's plans, and no other devil, either real or imaginary. The Bible proves it. The Bible, and millions of other books besides, had to be written in an effort to make man good. Also millions of good men, who lived the best life they could, in accordance with God's will, have spent their time, energy, and life even, trying to keep man from going to hell, as it were, and away from God.

But in spite of all this big effort, man is growing worse instead of better. We have the same situation in our daily life. Right along laws must be made to curb the bad doings of man; otherwise we could not bear life. It takes as many books and as many men to guard against the evil proclivities of man in the pastoral life as in the spiritual life. Now I am not saying that all of our earthly laws are in accordance to God's will. Far from it. Some of them are corrupt, and some lawmakers are so corrupt that it is no wonder. But that is just another proof of the corruption of man. Even the most corrupt man realizes that the spark of goodness which God

plants in every human being must not be killed entirely. Kill it entirely and man becomes more degraded than any beast. Realizing that, the lawmakers must not pass too corrupt laws so the masses won't balk in harness, so to speak. If anything happens, the devil is blamed, which is only man's corrupt way of putting the blame on something else. Instead of standing up squarely and taking his just deserts, it is put upon some imaginary being. Man usually always tries to put the blame on somebody else, only not on the right one. And as a last resort, when he can't find anything living or dead on which to saddle the blame, he goes so far as to invent something,—anything except himself. If everybody would be honest enough to stand up and take his blame, the devil would die a natural death; furthermore there never would have been any necessity for inventing the devil.

There are two, and two only, forces around which centers the universe. The first is God and the second man. God, being the creator, is the highest, and man, being created so as to become like God, is the next highest. Before man can become like God he must pass through different stages, and this earthly life is one. Just as the seconds make minutes and the minutes hours, or as the year has seasons, or as there are classes in schools and one school is the preparer for another, so must man pass from his life on this earth to another life on another planet until he gradu-

ates, so to speak. If he falls by the wayside, he doesn't reach his destination. Or, in other words, if that spark of godliness is killed in man, it cannot grow and develop and he fails to learn his lessons; therefore he cannot become like God. That is the torture, that is hell, when he realizes his mistake. But this hell is not kept by a devil. All the devilish conditions are caused by man, and that makes man the devil. Study over any evil you know of and use your brain and don't let anybody say "devil," and you will find a man or a woman the devil that did it. If the law of Christianity was applied, this devil would go up in vapor. "Do unto others as you would have others do unto you," and the devil is dead. The selfishness in man is the devil. Show me a circumstance which in common is blamed to the devil and I will show you that that man or woman did it and not the devil. Devil is just a name for bad people just as angel is a name for good people. Angels, as the clergy try to make them, do not exist. We as a people can be held accountable only for what we know, and God asks no more. And so long as he has not shown us any devils or angels, there aren't any.

Someone will say, "I believe that anything I have not seen does not exist." Not so. When I say God has not shown us any angels or devils such as the clergy tell us about, I mean that nobody has ever seen them. Regarding anything we need to know about God gives us enough facts

without a cleft between, and surely such things, which mean life and death to us, we should know about. To say there is a devil is just a way of leading people on a wrong trail, a wrong scent, like trying to make a horse go by dangling a bucket of oats in front of him. Hitch him up and hang the oats in front of him and he will try to get the oats, but no matter how fast he goes, the oats are just so far ahead of him all the time. He will never catch up. By having a phantom devil somewhere, in some unknown place, the whip is always held over the superstitious and unthinking. As long as you can keep them scared by saying "devil," you can handle them about as you please. That is the reason the devil was invented,— like scaring children by saying "wolf." The early clergy were cunning enough to get up that joke, and it worked well. But it is the same with this devil story as with every other untruth, — they do not last forever. No matter what is gotten up to deceive, in time it will be exposed and lose its power.

When it comes to getting your living on this earth, then actual, hard facts stare you in the face,— real, concrete facts, which can be measured in every way. And one of those facts is that you must have the DOLLAR. And after you have that DOLLAR and you want to get the value for it, then it becomes a dollar. They will raise the prices on everything so that dollar will look as big as a penny and be just about as

strong as a penny. Yes, then everything is a reality and you cannot get away from it. If you were to hold your dollar against the sun and try to pay with its shadow they would cart you off to an insane asylum or the penitentiary, for you must deliver the actual goods even if you don't get full value through conspiracy in raising prices just because they feel like it. Yes, everything is real; you would be called crazy if you expected anything else, anything abstract. But when it comes to the devil, you must believe on the abstract. Oh, what a joke! The devil is the same personality as Santa Claus, the stork, and in line with the Easter rabbit. It is just a playing upon the feeling people have about the mysterious. For the best results the Truth is the only thing to use, but people want to profit by the ignorance of others and that's why this devil story was spread. The term devil can be used only as a general name to designate the bad doings of people when it is not necessary to give a specific name to the deed. Suppose somebody insists upon doing or saying things that are bad, detrimental to the welfare of the world, not in accordance with Christianity. Then you might say he is sold to the devil, or that he is serving the devil,— simply meaning the evil thought of man and not a person in the form of present day teaching.

The same applies to the term hell. Hell is not a place, but a state of mind. If some trust magnate is going to hell, or if he is said to be

burning in the lowest hell, or if it is said that some of these war advocates should be in a still worse hell than there is supposed to exist because that hell is too good for them, it can only mean that their peace of mind or state of mind shall be such-and-such degree of misery. And it will be. I don't mean it will be so because somebody says so or wishes them so. Far from it, the wisher may be in the condition he wishes the other fellow in. But we will be given just as we deserve. Leave that to God. Some have created hell on this earth for others and they will be measured by their own rules. "As ye sow, so shall ye reap."

Someone will say, "It would not do to tell people the truth; if you take the devil away, you cannot govern them any more." Let me tell you that the truth cannot hurt us. On the other hand, it will do more good to spread the truth than to conceal it. If we finally become like God and in the end find that there never was a devil, how does that square up? So we might as well know the truth. There are many people who know these things, but they are still well behaved. They even behave better for knowing; they are good for the sake of good. Of course the wiser a person is the more he can become a power for evil if he wants to, but if he is wise, he will not turn bad but rather grow better right along, for a reaction is bound to come and well may he fear it.

CHAPTER V

Another subject of vital importance to us is the teachings about the personality of Christ. We are told that Christ is God. Again we are told Christ was a man. Now he can be only one kind. If he is God, he cannot be a man; that is impossible. And if he was a man, he cannot be God; another impossibility. Man can become like God but that takes more than a life on this earth. I want to say before I go any further that Christ was a man, born of a human female and sired by a human male. This is the only way woman ever gave birth to a child. That is God's immutable law. No woman can bear a child unless she has conceived from a man. That is one law God made and you can not change it if you write a million more Bibles trying to prove it. If Mary gave birth to Christ, then Joseph was his father, as he was the husband of Mary. Probably Joseph never knew that the record of the birth of Christ was put in the Bible; otherwise he would have put in his protest.

Some who don't believe the record in the Bible about the birth of Christ claim that Joseph was not the father of Christ, saying Mary had conceived from another man before her marriage to Joseph. That deduction is logical, as they can-

not believe that Christ was begotten by the holy ghost and the record says that when Joseph found Mary in that condition he was grieved and wanted to disown Mary. If the Bible record to this effect was true, that would be the only deduction to make. But so long as there are so many untruths in the Bible, let us call this an untruth and give Mary the benefit of the doubt, and say the record is not the truth. This would make Joseph the father of Christ.

On account of the special personality of Christ, the people of that time, being very superstitious, came to the conclusion that Christ was more than human. It is only logical and they meant well, not once thinking that they were putting Mary in a bad light as it was quite the custom in those days to blame some ghost for the condition some girls were in, and it had gained such foothold that the good people of that time, wanting to honor Christ, believed he was sired by what they called the holy ghost. If Luther, Edison, Marconi and others had lived at the time Christ did, the people would have deified them also. And the story of Jonah and the whale might have turned out to be a submarine built to resemble a fish, for it would have been only logical for people of those times to imitate existing signs, and fish were swimmers. Just so, in our time, when we first built ships we made them of wood, thinking wood was the only material that could float on water. Anybody at that time advocating armor plate for

shipbuilding would have been put in the insane asylum. Take all of our inventions; they were viewed in the same light. Of course just now people are getting so very wise and a remarkable invention is hardly announced before it is out of date. Thus we are changing. But this very day there are people in these United States who will see things and believe things that are an exact counterpart of the spirit existing in Christ's time.

To sum up, Christ was a man, sired by Joseph and borne by Mary. A person, no matter who he is, and this applies to Christ, must be wholly human. You cannot have a person half human and half ghost or half anything else. This is an utter impossibility.

Then again, the record says he was begotten by the holy ghost. This would make, according to the Bible, only two persons so far, namely God and the holy ghost, for Christ was not yet in existence. The holy ghost was just becoming the means to the existence and birth of Christ through Mary. That circumstance creates Christ later than the holy ghost and God. Again, if the holy ghost came to where Mary lived, he must be a small being about the size of man and that would again leave God somewhere a separate being from the ghost. Thus we have three distinct and separate beings said to be God, three persons in one and not born triplets. No, the record is not true.

Again, if Christ is God he must have been before Mary was. And God has no mother. God is said to be infinite. How can the finite give birth to the infinite? The infinite is supposed to be without beginning and without end. This must prevent the infinite God, called Christ, from entering the womb of Mary and being born a human being, for in that case he would have an end as a God and a beginning as a man. The human womb cannot contain a God. Impossible!

Again, if Christ is a distinct person and was a distinct person from before the world was, how can he enter the womb of Mary? And how can the holy ghost sire Christ if Christ was a separate entity and a God at that; he would not have needed the holy ghost, for he would have been omnipotent as a God. Further, the human womb can use only human material. Half gods are no gods. And a half human does not exist. First they say Christ is God, then that he is half god. After making the Bible record that Christ was begotten by the holy ghost, they proclaim him the son of God instead of the son of the holy ghost.

Then again they give two genealogies for Christ, and in those his ancestors are given, all human men, from Joseph to David. The untruth in this again is that in one genealogy he has forefathers which he has not in the other. A pedigree of this kind would not be accepted today by anyone. They claim he was sired by the holy

ghost (being a God already), which makes him the son of God, and then they try to trace him back to David, giving ancestors in one pedigree which are not contained in the other. If he is God, you cannot trace his genealogy. And as long as he was sired by the holy ghost, what is the use of tracing his genealogy back to David?

To prove Christ's godliness they have the record of his resurrection. Now, then, if Christ died on a certain day and arose on a certain day, it must always be that day by number. Supposing Christ died on Friday, April 5th. His anniversary would always be the 5th of April. But if that date falls on Saturday, Sunday, etc., it might happen that it was shifted so as to celebrate it on a Friday every year. For that occasion, supposing it was the fourteenth week of the new year, the first week in April (that fourteenth week) might then be used every year. But now his death and resurrection is celebrated sometimes in March and sometimes in May. That is too much of a difference and is a sign of the weakness of the record. Why do they celebrate his birthday anniversary every year on the 25th of December regardless of what day in the week it is? Because of that date they are sure. But of the date of his death and resurrection they are not. It is taught that Christ was crucified Friday and arose Sunday, making two nights and one day in the grave. That is the teaching and belief. But Matthew 12:40 says: "For as Jonas was three

days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." This shows they are fishing in the dark. They are guessing.

Once he is called God, once Godman, once son of man, and so forth. Just for a moment we will consider their claim that Christ was half God and half man, this creature they hold up to us as a model man, one we should pattern after. Is not that the worst nonsense out? What kind of a God have they to give us humans, we who are made entirely of the flesh? A model to live by which is half God. Why, that is ridiculous. It is easy to see how such a person (if he could exist) would be able to do much better than an all flesh person, and to give us a standard like that to pattern after would be the silliest of silly things to do. Give us something of our own kind. Don't get conceited because you can see better than a blind man or outwalk a man with wooden legs. Either one of them would be just as fair. Mighty little can you boast of beating a man with wooden legs. For us all-humans to take a half human (and his other half God) for an example would be just like trying to heat the house with ice instead of coal. There is as much difference as there is between night and day. As well might two men start out on a night so dark they can't see their hands before their eyes on a thirty-mile automobile trip across the country, one man without any light whatsoever and the other with

the best of electric lights on his machine. It is easy to see who would get there first. The first fellow would be found with a broken neck.

Again, if Christ was half God and half man, it would constitute admission by God that no human being can live such a life as God wants us to live it because he had to give us a Godman for an example. This would constitute a fraud, pure and simple, just as if a manufacturer should make a mighty fine sample by which to sell his goods and then, after getting the order, make something just one half as good. Therefore I say he should have given us for a model a whole human. And God did; mistake not. If Christ had been God, he would not have had to study until he was thirty years of age before he could preach.

Here is another irregularity regarding his resurrection. He is quoted as saying to the fellow on the cross, "Verily, verily, I say to you, *to-day* thou shalt be with me in paradise." This, it is stated, he said on Friday. On different occasions it is stated he should lie in the grave till the third day, then arise and go to heaven. How can you reconcile this? He says on Friday, the day of his death, he will go to heaven on that same day, yet the claim is made that he laid in the grave till Sunday, when he arose and ascended. Somebody might say it has reference to his soul and not to his body. But isn't it stated in the Bible that the body of Christ in heaven presents the scars of his crucifixion? So it must be the same

body. And when they tried to touch him after his supposed resurrection, did he not tell them not to touch him as he had not yet ascended to heaven? This implies that he was supposed to have ascended. The day of his death he is quoted as telling the man on the cross he would *this day* be with him in heaven, yet the next week after he says he has not yet ascended. Can one believe anything so faulty as that? After they try to bring different kinds of proof that he ascended on the third day, they try to make it appear that he ascended forty days later. His ascension is celebrated to-day forty days after he was supposed to have ascended.

In several places in the Bible can be found quotations to the effect that there is only one God; also there is "no savior besides me." If Christ was God, he should be still with us, for isn't it a great injustice on the part of the loving God to give us Christ a few years and keep the devil among us all the time?

CHAPTER VI

We are told that God made Adam out of wet earth somewhat as the artist does at the fair, or as children make mud-pies. Just reflect a few moments and let your thoughts dwell on the picture of Lord God Almighty on some river bank, wetting some earth, rolling it like dough, and when of the right consistency shaping Adam and then letting him dry in the sun. Then when it is dry he blows into his nose and that bunch of dirt becomes flesh and blood and bones and eyes and lungs and arteries and nerves and everything that goes to make a man. It can walk and talk and hear. And it understood the language right away. About in this wise was Adam created.

Who can believe that God made Adam thus? Still the story is logical if we call to mind the impression the people who wrote it had of God. They imagined God to be a man and of a man's capabilities, and their knowledge of what constitutes a man, what goes to make up an organism, was nil. This is proven by their making for themselves gods out of almost any material, just so it resembled a human shape. They did not think anything about the internal workings of a body. That was something they knew absolutely

nothing about. They had no idea that their own anatomy was governed by internal mechanism. They simply saw the outside and knew there was air passing into them. They had no idea that the inside is what makes the outside possible. If they had known that it took the vital parts to make a man, they would never have made images. But they were as far down the level of knowledge as is a baby who fondles her doll and coos to it in a motherly fashion, calling it her baby. Something, some instinct, is in her, and she may become as strongly attached to her dolly as a mother is to her child.

The instinct of a higher being was implanted in those people, and when they ran out of human images, they worshipped something else; it made no difference what it was. Anybody who tried to spread news like that nowadays would become the subject of an insanity commission. But because it says so in the Bible, people will not use their brains to discern, but just say "Yes." If they read in the Bible these words, "You are the biggest fool out," there would be plenty of them who would say, "Yes, I am, because the Bible tells me so." Christ himself has said: "*Search* the Scriptures, for in them ye THINK ye have eternal life." He did not say, "ye have." But the Scriptures were above all books the book which contained the most writings about God, heaven, hell, devil, etc. Books were not so plentiful then as they are now, and "the Scriptures"

refers to the Bible because of certain subjects it contains. But never was such an interpretation to be put upon it as the clergy have given it.

Nobody can live according to the Bible. It is full of lies, deception, slavery, prostitution, adultery, robbery, theft, blasphemy, murder, war, cruelty to animals and children, cannibalism, witchcraft and contradictions. Can any sane person believe all it contains? If we were to do to-day the things the Bible sanctions, we should hang to the nearest tree or be shot full of holes or tarred and feathered. Some of the biggest men the Bible holds up for us as examples have been of the lowest kind. No; surely it is up to us to weed out truth from untruth. Then this imbecility of trying to make us believe that because this man Adam, this fellow which God made out of a bunch of clay, sinned (whatever that is), we are condemned to an everlasting death of hell-fire and brimstone,— ye gods; what kind of a God is this? He himself makes himself a man out of a bunch of dirt and then, when this dirt man doesn't come out right, condemns and damns millions and billions of innocent people to everlasting agony. Why didn't God consign himself to hell-fire, for it was his fault that dirt man went wrong and nobody's in the twentieth century. A God making himself a dirt man and cursing all eternity because he spoiled the job! Can anything so foolish be imagined? If somebody in the

United States commits murder, you can, by the same reasoning, kill everybody else.

Put the blame where it belongs. The only reasonable interpretation of this incident is that every individual is called by that name Adam figuratively. Every man or woman is created in accordance with God's plan. Every one has that spark of godliness in his bosom. That spark of godliness is set there to oversee or guide our every doing. By obeying that spark we will do just what God wants us to do. We are put on our free will. We know that to obey our inborn desires means loss of favor by God, but we can see some seeming earthly advantage in doing so. And now the word, "Adam!!!" rings on our ear and what will we decide to do? This happens time and time again and if we refuse to follow the voice of God and follow the voice of our own mind, then we stray away from the better future. And that is our hell and punishment, and thus everybody works out his or her own future destiny, much as it oftentimes works out here on earth. No matter who you are, or what relative position or standing you have, if you continually disobey or disregard the duty which your relation to each other requires, you must eventually suffer. If a hired man repeatedly refuses to do his work as he knows it should be done, he will in time lose his job. If a child disobeys continually, he will be suffering in that he will not be loved so well,

nor receive so many presents, and so forth. If a father continually disobeys his ring as to his duty to his child, he will lose the respect of his child and that child will do only what it absolutely must through fear until finally some day the child severs the connection and leaves. If husband or wife disobey the ring of godliness towards each other, they will be the loser. If, in a business relation, you abuse the lines of propriety, you lose; and so on down the line in everything. While you are apparently not losing every time or even seem to gain, you are nevertheless losing, for this is a law as immutable as the law which burns your hand if you put it in the fire. Billy Sunday thinks he has gained because he has accumulated lots of money by his preaching methods; as for myself, I shiver when I think of what he has lost.

The voice, "Adam," sounds on every man's ear if he will but listen. Don't try to chloroform yourself. While you can keep a person under the influence of the anæsthetic for some time, you cannot keep it up indefinitely. You must come out of it, and then the pain will be felt just as deeply and as distinctly as it is inflicted. In just the degree to which you have trespassed in this life will you suffer in the next conscious life. You will not suffer for the sins of the Adam of the clay, but for the sins or disobedience of the Adam which is yourself.

That picture suits me better. I am willing to take my medicine. I am satisfied with what I

get when I get what I have "coming to me." I don't want any more. Neither do I want the other fellow to shoulder my load. And I surely don't want the other fellow's dues. I don't want the dirt Adam's transgressions heaped upon me. I have all I can do to carry my own load. And you think any just God would make you suffer for the wrong some other fellow has done? If your God does it, you are welcome to your God. I don't want anything of such a God, who punishes one fellow for the disobedience of another. It is blasphemy to a just God to say he will punish one for the wrongdoings of another. The next time somebody is to hang by the verdict of the court, please step up yourself and be hung and turn the culprit lose. This seems to be the reasoning of such a creed.

Now comes the beautiful creation of woman. In the first place I should like to know how the dirt Adam knew he had to have a woman. That piece of walking clay had never seen a woman. He never knew there was such a creature. What was he wanting a woman for? Not knowing that there were any other human beings, how could he desire one? We must always know of a thing first before we can get a desire for it. And suppose Adam was lonesome and wanted a companion. God could have made him another man just like himself and then there would have been two men. If that had not been enough, God would have made more or could have taught the business

to Adam and Company and they could have made as many as they liked. They had no need for a woman. There was nothing to cook, no house to clean, no buttons to sew on, no shirts to iron, no babies to take care of, no cows to milk, or anything of that sort. What did he want a woman for? How did he know there could be such a creature as a woman? Well, at any rate, he got his woman.

And this we are told is the starting point of the population of the earth! Now every breeder knows that you should not inbreed. And God in his ignorance took a rib out of Adam and made out of it the woman who was to conceive children from Adam. If God has established the law of breeding, why should he be the first one to violate it? The only reason we foolish and ignorant people inbreed is that we don't know any better or that we have not the money to buy new blood. We have passed laws regulating the marriage of relatives, realizing the dangers of intermarriage. Brother and sister are not allowed to marry. If by chance they do get married, they are not allowed to continue in the married relation. It has happened that brother and sister have married, and when it was found out they have had to separate. Marriage between parent and child is also prohibited,— all because we poor humans are so wise that we know it is harmful. But they try to tell us that God took a part of Adam and made him a woman out of it! How much wiser would

it have been for God to go to another continent and make him a woman out of earth from a strange land. This would comply with the law of breeding.

Another phase of the situation would be that Adam had gone through changes which made his clay bone, and that Eve, being created out of bone, was made out of different material than Adam; consequently there could be no breeding, for you cannot breed the unlike. You cannot breed plant and animal together. Therefore Eve should have been made of clay and gone through the same changes that Adam went through.

No; surely Eve was never created that way. It is a disgrace and an insult to noble womanhood. The Bible version of the creation of woman is just one manifestation of man's corruptness and lordism. He would have created woman out of nothing, but in order to show her dependence upon man he condescended to concoct the story of how a very small piece of his anatomy was sufficient for her creation. The Bible is full of quotations of just such nature, degrading woman and making her a low piece of merchandise. If the Bible is correct with regard to the position woman should fill, why, then, have we laws on our statute books that are just the opposite? If a man were to treat women as they should be treated according to the Bible, he would not escape very often. If the Bible is right, then our laws are wrong. But I am glad we have those laws and I am in favor

of still better ones. Then not only the white-slavers themselves would catch it, but the fellows higher up as well. And any judge who is blinded by some rich fellow's gold would share the same fate. The fact that we have the laws on our statute books, laws which are directly opposed to the laws of the Bible, gives the Bible laws the lie, for we live by the statute in regard to woman and not by the Bible. Can anything be plainer? Or are we so foolish as not to understand the Bible? You churchwomen can thank your lucky stars that the laws are your protection and not the Bible, the code under which you live.

Especially has religion worked hardships on widows, virgins and sterile females. In Exodus 21:4 the Bible separates families, and in another place it says that they shall part only by death. Nowadays the clergy try to make us believe we must be married by some minister if we want to be united according to God's rules, and the Bible tells us where they used to steal women. The Bible upholds polygamy. (Deut. 21: 15-16.)

Now, again, what kind of man was this Adam? Was he Jew or heathen? Was he Caucasian, Negro, Indian, Chinaman, or what? We have five distinct races existing to-day, and each one breeds its own kind. A negro will never become a white person. So there is only one deduction to make and that is that each separate race was created separate by the Creator. Another circumstance in favor of this conclusion is that each different

race might be said to have inhabited a different continent. They were separated by large bodies of water, and seafaring across the ocean was not in vogue, so they had no chance of passing from one continent to another. And since each race breeds only its own kind, it follows that they were created as distinct breeds. A negro will never breed a white man, no matter where he may live for century after century. The same is true of an Indian or a Chinaman. It is true enough that climatic conditions in time will cause changes, but those changes are never so great as to create a distinct race, or rather one entirely different from the original. Like begets like is as truly a law to-day as when the Creator established it. And to stamp its characteristics on its offspring is the only way of preserving the race.

The people who got up the story of the creation of Adam did so according to the understanding they had of things, and they are not much to blame when you consider where they stood in the march of development. But for us nowadays to believe, in the light of knowledge we possess, that Adam was created that way, is ridiculous.

To give you another point to ponder over in this connection I will call to your mind the centaurs. The centaurs were believed to be a people half horse and half man. At the time the centaurs lived (?) you could have found any number of people who would say on oath that they had seen them with their own eyes. They were just

as positive that they had seen centaurs as you are that you are alive. Now when such creatures as the centaurs can make an impression like that on the minds of the people, is it to be wondered at that the people of that time were led to believe Adam was created according to the description in the Bible? From their earliest conception they made men that way themselves, and they weren't far advanced, so they came to the conclusion that God made Adam; that's why he was better than their men.

Touching again on the creation of Eve, we know that each parent contributes one half to the child's body; therefore Eve was not created out of a piece of rib from Adam, for Eve must be just like Adam in order to contribute her half. If Eve had been made out of a piece of rib from Adam, she would have been just that much of Adam only, and would not have been Eve at all. In order to become able to be a mother she must be on a par with Adam. You don't think for a moment that an almighty God, having all the universe for material, was so hard up for material that he had to perform an operation on Adam and take out a rib to make a woman. I want to say that by all we humans know we must come to the conclusion that each entity was created in the original as an entity and not as a part taken from an entity and made into another entity. It would not be an entity if made from a fraction of another entity.

I want also to touch briefly on the widespread saying about man having descended from monkey. I make the statement that man has not descended from monkey. Everything was created in the original, and man is no exception. Lower down on the scale of development it is often difficult to discern one class from another, even when one organism is animal and one vegetable. We have meat-eating plants, also sensitive plants that will, on being touched, shrink, just as when you touch a human being. Then we have stationary animals; that is, animals which are grown fast in the ground like trees. Then, again, we have distinct plants or animals so near alike that they can with difficulty be told apart. And all you can say as to man and monkey is that they are nearly alike. Some men are even bigger monkeys than the monkeys themselves, but their ancestors were not monkeys.

Another point to show that the story of the creation of Adam as told in the Bible is false is that Cain went a short distance away from home and got himself a woman. That proves conclusively that there were other people living. And it was not far from Adam's shack either, for in those days five miles was farther than it is now across the pond. And Cain was afraid the people might want to kill him because he killed Abel. Pray, who was left to kill him if, as according to the Bible was the case, Adam was the first man created?

We will consider the story of the flood. By not making Adam right, people went from bad to worse and that made God angry and he wanted to drown them out. So the Bible tells us he flooded the earth and drowned everything alive in it. When the water subsided, Noah landed his ark on Mount Ararat. Had those people known anything beyond their own locality, this story would probably never have been written. According to this story Mount Ararat is the highest point on earth because it was the first dry spot to protrude through the water. Well, to-day we know that there are higher points than that, so that Noah would have been under water. They probably had a local flood.

Another point in this connection is that Noah was to gather a pair of each kind of animals into the ark. How do you suppose he got the animals from the North Pole region or the South Pole or from Africa, Australia, Japan, China, the Equator region, North and South America? He would have been gray haired,— nay, he would not have lived long enough to gather the European bunch; how he could have gotten them from the North Pole or from any place across the waters is more than I can understand. It simply " could not be did." It cannot be done even to-day. And how did he find all those little bugs, fleas, lice, disease-producing animals and so forth? He must have also had swimming pools in that Ark for crocodiles, frogs, hippopotami, sea lions, ice bears, and

so forth. And if he had not chained them up, they would have eaten each other up. I can imagine Noah leading a full-grown orang-outang or gorilla across the continent and across the ocean. Then again he had to gather food for all of these animals. I suppose he petrified it to keep it from spoiling. And he must have had extra animals in there for food for the pair he was to turn loose after the flood, and that would give the lie to the story that he had only a pair of each. When he turned them loose I should have liked to have seen what happened! And as lice and fleas, etc., multiply so fast, he must have had the ark full of that kind and more than a pair of each. Furthermore those tropical animals could not have existed in the region where Noah lived, neither could the Arctic animals. Some of them would have died, and that would have left him short. There is no use in talking, even if the Bible does say so, this story cannot be believed.

The building of the tower at Babel is another story. Report has it that the people wanted to build a tower so they could walk to heaven. God was afraid they might come up to heaven (wherever that is) and he confused them so they could not talk to each other, thus preventing them from building. You see, God did not want them in heaven, meaning the sky overhead. Well, this is a delicious fable. Just consider the possibility of erecting a structure reaching into heaven as heaven is understood. With even modern methods

of engineering it would be impossible to build so high. It would topple over when it reached a certain height. And people can go only so high and live; the heat would be so great people could not live, and the atmosphere, having an uneven pressure up there, would kill everybody. Of course when the tower fable was written people did not know that; otherwise they would never have written it. Moreover, they could have continued building even if they did not understand each other. But all this is foolish, for God would not have had to do that because they would have quit of their own accord. Getting the material up high means something. Under their method they carried everything up and it would have taken years to make the trip. They would never have been able to get enough food to feed that crew. And the atmosphere would have killed everybody at a certain height. No; God would not have to be afraid of their getting to heaven. But this just shows the method people had of reasoning. It shows their conceptions. As an individual learns from childhood, so generations learn in stages. A child's reasoning is just as logical from his standpoint as a man's is. But to a grown person things look different; they are farther ahead than the child. So it is with generations. We look back and call some things foolish, never once thinking that generations hence some of our things will look foolish to them. But each generation has its work to do as

it sees it, and if those Bible stories have served a purpose, all well and good. Today, however, many things in the Bible have no place in it.

I am not trying to put the Bible in disrepute. If the Bible is God's word, as the ministers claim, it is of no avail for anybody to do anything against it, because God's word will stand and stand forever. In the light of the foregoing explanations, however, nobody can claim the Bible to be God's word. God is insulted and made a liar and blasphemed all through the Bible. Take your Bible and try to put into practice the things which it upholds and you run counter to our laws. If, then, the Bible laws are contrary to the laws of our land, we surely have no use for the Bible. Read Mark 4:12 where Christ is quoted as saying people shall not understand so they cannot become converted and have their sins forgiven. (John 12:40; Jer. 20:7.) In John 5:31 Christ says, "If I bear witness of myself, my witness is not true." In John 8:18 he makes the statement that he bears witness of himself. In Matthew 10:21 murder is sanctioned; in II Sam. 12:11 polygamy is sanctioned by the Lord; in Deut. 28:30 God punishes an innocent woman for the disobedience of a man by making her commit adultery, though in one of the commandments he says, "Thou shalt not commit adultery." Read Eccl. 3 with particular reference to verses 19-22. This makes God a liar, Christ a liar, hell and heaven a lie, the resurrection a lie, man's immor-

tal soul a lie and so forth. Ministers are all liars according to this, for they preach that man is a privileged character, destined to a higher life; they preach Christ's godliness, Christ's resurrection, heaven, hell and of all this they say, "God said so." It is God's word, not theirs, they claim. Where is man's immortal soul? So long as cattle have not the responsibility man has, they stand a better show for heaven than man does, for they all go into one place (verse 20).

Better, let us read the Bible in that sense which says, "Search the Scriptures, prove all things and retain only the good." Proverbs 1:20-28 contradicts the quotation, "Search the Scriptures, for God withholds wisdom." Matthew 24 (3 and 34 especially) foretells the coming of Christ and the end of the world,— that is, it should have come to pass before the generation of Christ had passed away; but this generation died nearly 1900 years ago and still the world stands.

Enough proof has been brought to show that the Bible cannot be believed literally. We can believe only the truth in it, and it is up to us to teach to that effect. The truth is the truth always, no matter where found. And if a liar speaks the truth, then the truth is the truth. God wants us to be independent. We must learn our lessons so we know and do not have to guess; that's why these lies are mixed in with the truth. We must not be like children that have not learned to rely upon their own judgment, but will say

and do and believe almost anything. Take your lesson from nature and you will see that principle applied everywhere. You can't put your hand in the fire because somebody says it won't hurt you. It is for you to know how hot that fire is.

By taking things for granted and not using their brains, the clergy have succeeded in foisting upon the people the custom of routine prayer. The clergy have strayed away from Christianity so far that they have nothing to offer and therefore they grasp at anything at all that will take the place of the real thing, much as a drowning man will grasp at a straw, thinking it will hold him above water. Prayer has its place, but routine prayer is a humbug of the biggest kind. Imagine the people all over the world, anywhere in the universe, in heaven so-called, and hell so-called, all talking to God. There is not a second's rest night or day as all the people do not sleep at the same time. It is daytime all the time somewhere and many prayers are said at night. They are all talking at the same time, so to speak. What a pleasure it must be for God to listen to this noise incessantly! Thousands of different tongues and dialects are spoken, and the harmony of this must surely sound well. Think of it: millions of people applying to God at the same moment. Do you think a little mortal can influence God by his talking and wishing? Somebody commits murder or sets fire to a town at night, burning to death dozens of people; then he offers up

a prayer, repents and is forgiven,— for we are taught that God heareth prayer and will forgive. Or somebody corners some necessity of life and starves thousands of people to death by his greed for money. He prays for forgiveness and is answered. No redress at all for those poor unfortunates who suffered untold agony; all the evil-doer has to do is to see to it that he is clever enough not to get caught by the authorities, and thus keep out of the penitentiary; then he is all right. God he can dispose of with a little talk, a prayer.

Again, you can see evidences all around you that prayers are not answered. People are themselves afflicted with ailments, or have relatives who are afflicted; parents have suffering children or are themselves suffering; all over the world people are suffering the pangs of hell, their condition sometimes becoming so unbearable that finally the poor victim commits suicide. Millions there are whose condition is so hard to bear that the thought of suicide is with them constantly. For all these conditions prayers are offered, but the victims nevertheless carry their condition to the grave. Not every individual prays or is prayed for, but the general condition is prayed for. Two people have the same ailment; one prays constantly, but he gets no better results than the other fellow in the same condition who is not praying. Nay, the fellow who prays all the time would rather take his chances with a man (doctor)

than with God, and that even though the doctor be an atheist, agnostic, infidel or blasphemer. He wants the cleverest doctor he can get even though in his opinion the doctor is going to hell when he dies, and though under other circumstances he would not sleep under the same roof with him or give him his daughter for a wife. But let him be sick or dying, and, if he thinks this man can make him well, he would rather trust him than to depend upon God.

Why, then, is this so? What power has prayer? Is it simply a platitude to be used so long as everything goes well, and to be cast away when results are wanted? There are some who depend upon prayer and lose when if they had called a doctor, they would have lived. Let the child of the praying person fall into the water and the parent kneel by the shore and pray. Again, let the child of the infidel fall into the water, the infidel going into the water after his child. Which do you think has the better chance of being saved?

One point where all nominal Christians are liars is when they pray, "Give us this day our daily bread." As a rule they all have more than just enough for that day already. Some have enough for weeks, some enough for years and some can't spend theirs in their lifetime. Then they pray, "Give us this day our daily bread," they possess it already, but still ask for it. It is hypocrisy pure and simple to ask for something you already have. They are

liars pure and simple, for they would not trust God to feed them that day if they did not have the food in their possession already. And those that have only a limited amount would have unlimited amounts were they able to get them together. It is only their inability to accumulate that cool million that keeps them from having it. They won't trust God; that is why they accumulate. I do not blame them for accumulating, but why do they pray, "Give us *this day* our *daily bread*," when they don't trust God to furnish it. Either man is a liar or God. If God has promised to furnish daily bread, he must do it. If he does not do it, he has broken his word. But God never has promised to furnish bread daily, for most of us live in countries where it is impossible to furnish daily bread. We must put in a supply, not only for one year after another, but for longer, for sometimes we have a crop failure and we should fare badly if we had no reserve supply.

They will pray, "And forgive us our debts as we forgive our debtors." This hypocrisy has no equal. If the mortgage draws six per cent, the unpaid interest draws ten per cent. If a farmer who depends upon God for his crop has a crop failure for some reason or other,— hail, drouth, storm or whatever the reason,— and he has no income, or if his stock dies from some severe disease so that he loses his whole herd, he can't pay the interest, let alone the capital. His Christian

brother will not forgive him his debts then, but where the original draws six per cent, the interest draws ten per cent. I am not censuring anybody for this, but I do hate this hypocrisy of praying one thing and doing another. Such actions make a man either a deliberate liar or an ignoramus. That the Christians so-called do not believe in prayer may be seen right along.

One point I want to mention here is regarding their ministers. They always claim that prayer helps and man cannot do much alone. Yet one minister is regarded as more clever than another. They will listen to a sermon from one minister and call it worthless; another minister's sermon cannot be lauded high enough. The consensus of opinion is that one is more capable than the other. Now the second minister may run his sermon off just like a phonograph, while the other is at sea for words, etc., but they both prayed to the same God before they started to deliver their sermons, that God would put the words in their mouths and prepare their hearers so as to bring blessings upon the meeting. Having prayed to God, he has not answered their prayers, for one delivers a good sermon and the other a poor one. For that matter the fellow who delivered the good sermon may not have prayed to God at all; he may be a wolf in sheep's clothing at that. The man who delivered the poor sermon may be honesty and goodness itself and he may have sincerely prayed to God to help him make his sermon a good one, but

his congregation pronounces him a failure. Has God answered prayer? They will not give a certain minister a call because he cannot preach well enough. The *man* is not clever enough or not educated enough. In the next breath they tell you the *man* does not count; it is God behind the man. Not brains, but the heart is needed. They can quote Scripture galore where God worked miracles to prove the contention: "A little child shall lead them." If some unschooled, honest, but poor brother speaks a truth, a bit of the wisdom of Christ, he is ignored; but let some rich, influential brother propound a most foolish platitude and he is applauded.

Again, they pray, "Thy will be done on earth as it is done in heaven." They claim to do the will of God here on earth and they go right on making slaves of their fellow men, perpetuating a system of master and servant, conspiring to raise the prices of everything, making laws for the oppression of the poor, making the poor poorer and the rich richer.

And in proportion as the individual is inconsistent, so are the masses and the nations, for the individual is the basis of the masses and of the nations. To illustrate this let me quote from history. Our forefathers felt the oppression of England. They prayed for deliverance. They drafted the Declaration of Independence in which they declared, "All men are born free and equal." Now note: some of the very same men who signed

the Declaration of Independence had, and owned at the time they signed that document, black slaves; and they kept them. Some of the signers transferred them to their wives so that they might conscientiously say they did not own slaves, but the slaves continued to do their work the same as before, only they were owned in the wife's name. Such justice man is willing to deal out. He howls like a whipped dog under the lash as long as he is oppressed, but directly he feels the load is off his back, and he should hand out conditions he was clamoring for, he turns traitor tyrant. Again, the United States blackened itself with this infamous slavery. It was the strongest point in this declaration that, " all men are born free and equal." And, pray tell me, in what country was slavery as rampant as in ours. They stood for the Rights of Man, and how did they uphold the Rights of Man? They trampled the Rights of Man under foot and declared slavery to be a beneficial institution and the cornerstone upon which to build this republic! Study for a little while the constitution, democracy, religion, slavery, and you will always find that one thing is said and another done.

The cause of it all is " man's inhumanity to man," the lust for power. Nothing is too sacred and everything must fall before the lust for power. If people would do as they pray, these things would never happen. In other words, were they converted to God, these things would never hap-

pen. Therefore I say conversion and Christianity as practiced is a farce. We have a substitute and not the real Christianity. We are constantly praying for peace and continually preparing for war. Such idiocy cannot be surpassed.

But all this is the natural result of routine prayer. Why should we pray at all. God is the creator of us all. Our parents are only the means to our existence. Now, then, let us call God our father. God, being free, wants us to be free, but if we have to come begging (praying) all the time, we cannot be and are not free. God has plenty and gives plenty and gives it freely. He is not and does not want to be niggardly. He hates this cringing and begging. A great God who has created the universe and given it to mankind free expecting us to beg? No. Let your imagination dwell on the riches of this earth, everything it contains, the abundance of it all. Study it, see his generous heart; and then compare the mighty little you get out of life, the little you need of the vast riches he gave us free long ago, and then tell us to beg. A thousand times *no*. When we by our labor get our living, that is all God wants of us. Mark you, however,— you must live according to God's will and that trait,— as stated in the last few pages showing how inconsistent humanity is in saying one thing and doing another,— that trait has been the determining factor in creating routine prayer. People know what they should do, but do not do it, and then want to even up by

talking. "Actions speak louder than words." If we are created in the image of God, why should we be beggars when God is free? We must be like God. But, as stated before, the preachers have nothing real to offer, and this praying helps to divert the minds of the people, keeps them busy chasing something, and prevents them from finding out things. And there is just enough corruption in mankind to want that kind of a religion. That's why these preachers can get away with it. A religion of this kind carries with it a certain respectability, at least people can pass it for that, and still be free to indulge their baser traits. They can do one thing and say another. They can oppress their fellow beings and still commune with God. They can pray for daily bread and manipulate the market so you cannot get hold of any bread. They can pray to God to send us prosperity and then form trusts and combinations to make hard times.

And all the while the ministers are on the side of mammon. They are never for the poor man. They are only throwing out alarms for those that can be scared; they are doing nothing to kill those conditions which undermine the country. You never find them leading a movement that will make this a better world in that it relieves the oppression of the poor. Nay, they adopt the methods which are in use to bring all the disasters into the world. They are using the watchful waiting policy, keeping a sharp lookout lest the masses

slip away from their control; if they do, they say "We told you so. This we have been trying to bring about and we did our share to make it come to a head." But as long as the moneyed classes have control, they never move a finger. It is only when the masses have revolted, when the worm has turned, that they advocate it. They are always on the side of the victor, right or wrong. They are not like a pillar for right where the waves can break. They are not standing for a definite policy of justice and right, moving steadily ahead and letting injustice smash itself on that pillar. No; they are just feeling out the people and trying to keep control over them. And a fine dope to put the people to sleep is routine prayer.

God being our father so to speak, let us compare him to our earthly father. A father likes to give his family all he possibly can. He stops only when his money stops him. He works hard, sometimes night and day, to support his family, and all his earnings go for his family. He would supply a better house, more furniture, more and better things to eat and so forth, but his money does not buy more. And I want to put in one exonerating plea for mankind, as many a father resorts to dishonest methods in order to make more money so as to be able to raise his children. We have the pauper father and the billionaire father. But the father gives freely and willingly and would give more if he had it. Nay, the parents are doing without things frequently so as to give to

their children. And they do not expect them to pray to them; they don't make them pay rent for the privilege of living in their house, or allow one child to live off the labor of another child. Of course everybody knows some parents do not live as God intended them to, but we will not consider them for our comparison. True parents give and do willingly and freely for their children all they are able to. There are no bounds. And they do not want their children to pray to them for every meal they get or for anything else they get. Parents would feel insulted if the children prayed to them for every little thing. The children would feel like strangers and they would not be so open hearted to their father. They would develop a cunning instead of a free spirit. See the mother doing for the infant work that you could not hire anybody else to do. Is she wanting any thanks for it? Must the child get down on its knees and pray for it before the mother will do it? The child is entitled to everything the home offers. But directly you are a stranger you must ask.

If, then, God is our father, we do not need to pray to him because he is our father; and if he is not our father, we don't need to either. But God is our creator and therefore we are entitled to everything free. A human father might be a little egotistic and ask his children to say, "Please," or he might think it showed better manners, but the great Creator is not susceptible to flattery. Man may feel important and try to

make people believe that the world could not exist without him,— that is a human trait; but the almighty Creator is above that. For God to create the universe for mankind free and then ask us to pray for a crumb is ridiculous. But since the clergy dared not preach Christianity they invented routine prayer and offered that instead.

What good does it do those people to pray who according to the Bible are born to condemnation? What results might the 70,000 people whom God destroyed, not for their own sin, but for the sin of David, have expected from prayer? Why do the majority of the preachers shut their eyes when they are praying? Are they afraid to look God straight in the eyes? Are they conscious of lying? If I tell the truth to a man, I can look him straight in the eye; but if I am lying, I look the other way. To be obliged to pray a routine prayer, is like humoring your boss in order to hold your job. You must humor him so you won't lose your bread and butter. You are dependent on him. And this makes you a dependent and not a free man. God wants free men. Routine prayer has no virtue, any more than slavery is freedom.

Voluntary prayer is the only worth while prayer. That originates spontaneously. It is the overflowing of feeling over which you have no control. It is like the love between husband and wife, between the maiden and youth, between parents and children. It is there and it is felt, and felt deeply, and its full worth appreciated. You

don't need a litany to say so. It makes the child step up to its mother, put its little arms around her neck and give her a kiss and a loving look. No word is spoken, yet this action speaks volumes; no amount of words could speak more than this act. The love that needs constant confirmation is a weak love. True love is so holy that words fail to express it. It can only be felt. Virtue is its own reward. Tears of joy speak louder than all the phrases you can master. And so it is with prayer. Voluntary prayer speaks volumes while routine prayer is degrading. God is omniscient, and what value do our words (prayer) have? If we live according to his will, he knows it, and that is sufficient. If we don't live according to his will, he knows it also, and no amount of routine prayer will make him think any differently. When we act one way and talk another, what are we trying to do? Do we think we can fool God? And routine prayer and our actions are not alike. We do one thing and say another. And every time we promise something we are sure to break the promise. Voluntary prayer is always true because it is the overflow of feelings we possess already; on the other hand, routine prayer comes first, and then we usually fail to get the feelings. In a little while we no longer feel as we did when we said the prayer. Just think how vain God would be to create all the people and then make them tell him several times a day how they love him.

There are all kinds of prayers for all imaginable conditions. Many, very many such routine prayers must be lies, and are lies, because people do not feel them. They are uttering them only because they are compelled to,— God knowing them to be lies. Do you think God has any pleasure in hearing them? No. A thousand times, no. And for that reason routine prayer is an abomination to God. He does not want to make liars out of us, and routine prayer does make liars and God knows it. You may have the power over another to make him say or do things and he will do your will because of that power, but if he is not in accord with you, it will only be forced and simulated service, not genuine on his part. It develops cunning in him and he will try to overcome you with all the power at his command. If he can't get away from your power, he will have to obey, but it is involuntary and you have nothing to build on. At the first opportunity he rebels. Routine prayer is productive of the same results. Therefore it is not God's will. Take a boy who does the will of his father. He need not tell the father how much he loves him and that he wants to do his will. He gives the evidence without saying a word. Again another boy will promise everything,— and does he do it? In spite of all his promises he does not. The first boy acts on his feelings, he overflows,— voluntary prayer. The other boy acts on routine prayer.

To this principle underlying routine prayer is

due all our misery. This allows us to pray, " Thy kingdom come, thy will be done on earth as it is done in heaven," and then go right on doing our will, not God's will. Thus we say, " Peace on earth, good will to men," and then use more energy to invent murderous war machines than we do to make Christians. Instead of giving peace we make war. Oh, what a calamity. To be sure it is only what can be expected from this pseudo-Christianity,— this saying one thing, doing another. Real Christianity would never tolerate war.

CHAPTER VII

"Thou shalt not kill."

"Peace on earth, good will toward men."

"Love one another."

"Do unto others as you would have others do unto you."

"Love thy neighbor as thyself."

"Love thine enemy."

"Thy kingdom come, thy will be done, on earth as it is done in heaven."

"Let not the sun go down upon thy wrath."

Christians as they exist claim it is God's will to have war. How can any sensible man claim that in the face of the above quotations? How can love and hate dwell in the same Christian heart? War is murder and war is hell and consequently unchristian. War is worse even than murder, worse than butchering; the horror of war cannot be adequately described. Imagine a deep trench filled with dead, dying, wounded and well people, and cannon being hauled over this mass of human flesh, the battle raging back and forth over it the while. Here is a man with half of his face shot off, another disemboweled, another blinded, another alive and unhurt, but about four feet of human bodies on top of him. Blood is trickling

through this pile of human bodies. All this because God wants war.

The savage does not resort to such cruelties as the Christian. Christians want to prove by the Bible that God sanctions war, thereby making God a party to the killing, when it is a fact that all men are his children, be they white, black, yellow, red or any other color. What would you think of a man so degenerate as to incite one of his sons or several of them against one or several of the remaining ones of his family, to murder them? Make your own deductions. Then think of the allwise and all good Father in heaven doing such a thing. First, he creates them in his love, and then he kills them by the thousand per day. Such a thing is ridiculous to think of, much less to advocate as gospel.

Christians so-called claim that God sent his only begotten son out of pure love for the people that all might be saved and in the next breath they tell you God has sanctioned war to kill them by the million. Can anything be more foolish? These same self-styled Christians who tell you war is of God can be proven hypocrites or something much worse. They contend war is of God and at the same time say that as long as our nation steers clear of war it will be all right. That shows their Christianity. It is all right for the other fellow to get killed, but not themselves,—oh no. Give them a dose of warfare: kill their sons and daughters, fathers and mothers; burn

their homes; destroy their crops. See how they like it. If God wants them to war, why are they not ready to go to war? Why do they tremble and weep and lament? Obey your God. Such Christians tell you God wants war and they can quote whole chapters out of the Bible to prove it, but when they must go to war, claim it is unjust and that they don't want to go and that it is not Christian to wage war. What I want them to explain to me is why they quote whole chapters out of the Bible to show that God sanctions war, yet when they should obey God, they balk, claim war is not Christian, and denounce war bitterly. Everything they say against war would indicate that God does not know anything about war. Such idiocy! It is the acme of foolishness.

Christians so-called will tell you that God sends one nation to kill the other because they are disobedient. Such foolishness. God wills not that sinners die, but live and become converted. In the first place, if a nation has sinned, it will not become converted by killing. You kill a man because he disobeys God and your chances of making a convert of him are scarce. Better let him live and try something else to make him better. Secondly, war never did make peace. It brought things to a point where nations had to give up, but peace it never did bring. On the contrary it has kindled hate, the smouldering ashes of which just wait for a favorable wind to lash them into fury, as is evidenced by another war for revenge.

God *never* sanctioned war; God *never will* sanction war. It is most absurd to state that God ever ordered or sanctioned war. God, who is love, can never sanction any so horrible a thing, which cannot be described in words, and cannot even be defined in feeling, so monstrous is it. Human languages have nothing to express adequately that horrible massacre called war. God, the loving father who is all love, who sent Christ out of love to save all the people, sets us killing each other! Can that be possible? Think again. Be honest with yourself; the answer is known and we will forgive. There can be no answer but that it is the fruit of a diseased mind which has wandered away from the teachings of Christ. See the foolishness and hypocrisy and idiocy of the statement so-called Christians make, that God wants war, has ordered war, sanctions war and helps to gain victories in war.

Granting, for the sake of those who hold this position, that it is so and taking their Bible quotations as proof, the only conclusion that can be reached is that as it comes from God it must be God's will and consequently war is just and in accordance with God's will. If that be so, God must be obeyed, and God surely knows his business. If it is an order from God, it is not for us to question, but to obey. How, then, dare the people who uphold war as God's will, at the first mention of their going to war start in to lament and weep and condemn war, saying it is unchris-

tian and inhuman and that they don't want war; it is the men higher up who want war, not they. Before they quoted Bible to prove God ordered war; now they claim the "higher-ups" are the ones who want it. They claim to be Christians and a Christian's duty is to obey God; they claim war is of God, but when they should stand up for their God, they say war is not right. That is equivalent to saying that God does not understand his business. Again, note that after making the statement that war is of God, they condemn war, making God an incompetent; and when they are at war, they pray to God for victory, claiming God is strong and can help them to kill the enemy, as usually the victory falls to those who can kill the most. I want to ask those who claim that God wants war or has sanctioned it, "Why do you exclaim in your next breath, 'It is not of God!' Are you a fool or a hypocrite? If you are neither, why don't you obey your God? A Christian should obey God. Or do you talk platitudes?" Christians claim God has ordered war, sanctions war, on the other hand condemn war as unchristian, and still go to war and pray to God to be a party to the unchristian work. What can you make out of that? Are they lazy, crazy or hypocrites? If war is of God, war must be just, and why don't they obey instead of objecting?

If it were in my power, I would put all those who claim God wants war on a continent and

start them improving their land, building cities, raising fine crops. They should have at their disposal any and all the resources known to human beings. In fact, I would give them all prosperity as it is known in the world to-day, and in abundance at that. All countries import something from other countries, but I would give them everything in this their own country, and have them do, without restrictions, as they might choose, building up a most marvelously prosperous world for them where they might marry and give in marriage, and be as happy as you please. Then I would start them at war against themselves and have that war go on as war is waged, give them a plenty. I would say to them, " Take your fill. If it is a good thing, you cannot have too much of it. If a little is good, more should be better. Take it all. You are welcome to it. War to your hearts' content. Be sure you don't fall short of what is justly yours. Keep it up, and if you don't understand it by the time you are fifty years of age, or if you still like it at that age and want some more of it, I will prolong your life indefinitely,— even thousands of years. Then if war stands the test of thousands of years and gets the reputation of justice, brotherly love, and so forth, and complies with the rules as laid down in the opening of this chapter, I will gladly be condemned by my Maker to hell and everlasting damnation."

But it cannot be. The warring " Christians "

lose. Look over the quotations at the beginning of this chapter, and figure it out for yourself.

To sum up, I want to say to those Christians, and others too, if you claim God wants war, be consistent enough to obey your God. Where God has spoken, it is not for man to question. This is your own logic. But I want to tell you in all earnestness, God does not want war. It is of man's making. War comes as a result of our corruptness. "As a man thinketh . . . so is he." We think war and act war and act in accord with war; that is why we have war. If our thoughts were peaceful, we should never have war. It would be impossible.

Take a fact presented in exactly the same manner to different individuals and you have different receptions of the same fact. That fact is the same, but the impressions are different. If a man have a friendly disposition, he will take it in a friendly fashion. If inclined to be warlike, he will resent it. "As a man thinketh . . . so is he," and as a nation thinketh so is it. By having war thoughts all the time they ache for a chance to make war. The desire gets ripe and bursts; that's all.

A nation maintains a monstrous army and navy and the most deadly weapons because it loves peace! Is that not ridiculous? Guns will never insure peace; on the other hand, they are productive of war. You could, by the same logic, carry a gun to insure your peace, but you would

not do that. Not wanting to use a gun, you have no need for carrying one, but if you carried one you would be looking for a chance to try it. The same is true of the nation.

Most wars were fought to extend boundary lines. That is an unchristian spirit. While other excuses were circulated as causes for a number of wars so as to make people believe that for this or that reason war was declared, at the bottom it was territory. Now if we lived in a Christian spirit we would have no boundary lines, and war would become extinct. It would make no difference then where an imaginary geographical line was. But when a nation is brim full of fighting vigor, when it has lots of men and cannon, when it feels it can lick another nation and take some territory, then it is apt to declare war. If it did not have the cannon, it would not declare war. If this overflowing strength were put to productive labor, it would be a blessing to that country, whereas through war it is made a curse.

Greed and gain are at the bottom of all wars, and neither is a godly attribute. Both are human characteristics pure and simple; consequently war is of human origin and not of God.

War is the ruination of the world and God wants to improve the world, therefore it would be against himself to stand for war. The prime of manhood is killed off first in war, then the less physically fit and the cripples are left to perpetuate the race. Do you think God wants war

to kill off the physically fine specimens and leave the misfits to breed? Any breeder knows that he cannot breed a good herd that way, and surely God is not so ignorant as not to know that principle. It is surely of more importance to breed from the best specimens when it pertains to mankind than when it pertains to the lower animals. Even wild animals recognize that fact and live up to it. But man, intelligent man, the crown of creation,— he alone breeds from the poorest stock. Don't you see how far man has degenerated? The weak-minded, the criminals and the unfit generally are to a large extent the result of breeding from the left-overs of war. Talk about your eugenics; such talk is all nonsense. If we lived a Christian life, we should all be perfect human specimens. We should be born under conditions as God intended them to be and we should have plenty of what goes to make up life, thus insuring us perfect bodies.

Since we have strayed away, God tolerates war that we may gain a lesson if we are inclined to learn thereby. Man as a free agent shall rule the earth in accordance with God's will, but man, being disobedient to God, uses his power to subjugate his neighbor instead of applying it altruistically as God wants him to. We see this illustrated in almost everything. We rent the land God has given free to all to our neighbor; we force prices on life's necessities of all kinds; our laws are one-sided to favor a few; contracts are written

one-sided. Everything is in the spirit of "cinching" our neighbor. No matter how the Lord blesses the fellow we have a cinch on, we manage to raise the rent on him, and if the Lord gave him 50 bushels of wheat to the acre instead of 15, we would raise the rent on him enough so that he would always stay poor anyway. Such is the spirit that pervades us. We are robbers, and that is why we find ourselves at war. If we never wanted anything that is our neighbor's we would never be at war.

It is man who is greedy and covets, and not God; therefore man causes wars and not God. God lets us war that we may learn and see the awfulness of our ways. War and God are incompatible. There would be no war if we minded God. And there would be no war if the fellows who shout, "War," had to fight them.

The poor fellows who fight get none of the spoils. They are just as poor after the war as they were before the war. It is only a few of the privileged who profit by it. To be a soldier is the very opposite of being a Christian. A Christian does the will of God, a soldier does the will of man. Therefore, again, war is of man's making and not of God. If war is of God, you might as well throw everything that tries to elevate the morals to the winds and let people do as they please, for what is the use of bringing out the finer traits of mankind and then teaching them that murder is necessary to keep the world going? What is the

use of teaching your boy to be polite, considerate, honest, saving, chivalrous; what is the use of educating him so that he can use his brain and go according to his convictions and teachings, so he can tell right from wrong? The moment he becomes a soldier and goes to war he has no more use for these things. All a soldier has to do is obey, even if the order is against his reason and teachings. Politeness is thrown to the winds when he enters a town, burning, plundering, murdering. Consideration, honesty, frugality,— where are they? Chivalry, where is it when women are outraged? And the better soldier he is, the more destruction in all lines he works. The very basis of war is plundering and destruction and ruination. You cannot be a soldier at war and put the quotations at the opening of this chapter into practice. Therefore, again I say God never wanted war, and God and war are as incompatible as a powder magazine and fire.

And to pray to God for victory is blasphemy more horrible than war and its consequences. Those who are killed are best off; the remainder are to be pitied. Look at the crippled,— some blind, some without legs and arms, some insane, some diseased, some ailing, others made beggars. Look at the widows and orphans.

The hypocritical clergy say in performing the marriage ceremony, "*What God has joined together let no man put asunder.*" Then they quote chapters out of the Bible to prove that God sanc-

tions war, and when at war they pray to God for victory; and victory comes usually to those who can kill the most. *Who is putting asunder what God has joined?* Who makes that woman a widow? They tell you marriage is holy and instituted by God and they can make much fuss about it. If the clergy could only scare the people enough so that they could have it all their own way, nobody would be allowed to get married except by a minister. Then they give the marriage vow the lie by praying when at war.

Then think of the wholesale marriages performed during this war, the men too often being absent or possibly dead, but still they were married. Think of the cry, "Breed before you die." Think of it, think. Where is the sanctity of marriage? Think of the war babies. Think of the venereal disease produced by this war. Think of all other diseases produced by this war. War is so horrible it baffles all description, it is inhuman. People suffer starvation, lands are devastated, minds upset, families destroyed. And to some the war will *never* be over. Generation after generation will be suffering the effects of this war in thousands of different ways, some by disease, some by poverty, some in defective mentality, some by unfavorable birth and so forth. Think of the trail of misery this or any other war leaves behind. Can you then say war is of God?

It is the duty of every person and especially every Christian to do all in his power to avert

war. You can have war only when you have men. Everything else used for warring purposes is useless if you haven't men. Have you ever stopped to *think* what it *costs to raise men?* And who raises the men? And when you raise anything it should be your property and you should have the "say-so." When a rich man has property and the war breaks out, he can make millions out of his property. The government will not confiscate his property, saying, "We need it for war." On the contrary, prices will be so raised as to be out of reach and we must pay millions of dollars extra, all on account of the war. But when it comes to the most valuable property, your son, your own self, a soul, an image of God, then you can't make a dollar out of him, let alone millions. He or you are simply confiscated and you have not a word to say about your own life or about your own soul. If you murder some other poor soul you have never seen and lose your own soul, you have nothing to say. See the injustice and folly of such doings.

Wars are waged for property, for lust, for power,— all things of little or transient value; and to acquire that property of questionable value, Man and Woman and Child,— the most valuable, priceless property,— is given. The worst of it is, God has given us this property already; we have it in the world and it is doing its duty in the world. The world doesn't gain the property; it is only transferred by war to a dif-

ferent set of people; the world is none the richer. And the people we have killed and their labor destroyed by war makes the world so much poorer. If you look at it rightly, it is the same as spending two billion dollars trying to raise the *Titanic*. In war times prices on commodities are sent skyward, but man costs nothing. He is simply taken. A man might be poor and hardly able to raise his family, but he is taken and his family left to shift for themselves,— go hungry, starve to death or do as they please. Or millions of people may be brought to starvation, but the man who controls the supplies of the world is approached with a "Please be so kind as to sell us your goods." And no matter what price he asks, it is paid. See the absurd folly of it.

When at peace, we are chloroformed with tales of what great and free and independent beings we are; man is the crown of creation and without him the world could not exist. But when some powerful nation wants to steal from a weaker one a piece of land which God has already *given* to the world, then we don't amount to anything; then prunes and beans have more value and are more highly respected than man or his rights. Where, then, is man and soul? Your objection that you don't want to kill the stranger you have never seen is of no avail.

I have often heard the remark that there are too many people in the world; therefore we must have war and kill off a few million. I have heard it

said by converted Christians(?). The pity of it is that this principle was not applied to the fellows who made the statement. Just think, God, in creating people, creates too many and then declares war to kill off the surplus,— like drowning a bunch of kittens or pups. By the same reasoning a man who thinks he has too many children could dispose of them in the same way; he would not have to wait for war to do that. There are never too many people. By living a Christian life everybody could have enough. The trouble is we do not live according to Christianity, hence all the suffering in the world. If there was anything to the statement that there are at times too many people in the world and that they have to be killed off by war, God would be a murderer, for first he creates them and then kills them off. Such reasoning is silly. If God had no more land, he would not create any more people. He could let people become sterile and thus stay the increase. God would find a way to balance the amount of land and the number of people without first creating them and then killing them.

The Bible is full of statements that represent God as a man of war, but, as stated before, we cannot believe everything in the Bible. We can believe only the true and those things which we know to be in accord with Christianity. Read Joshua 10, where God is made a party to war, verses, 8, 11 and 13 particularly. God made the sun stand still so that they could keep murdering.

In II Kings 11 and Isaiah 38:8, God turned the sun backwards. Can any sane person believe that? In many places God is quoted as a strong man, one who can kill any number of people in war. Judges 1:19 he was unable to drive the enemy out of the valley because they had chariots of iron. Surely this is enough to make one agree with Jesus when he said in Luke 24:25, "O fools, and slow of heart to believe all that the prophets have spoken." The Bible tells you in Micah 3 that you cannot believe the prophets, priests and judges (heads). Read the chapter carefully; read it again. Note verse 11. Money is at the bottom of their teachings. They did anything for money. They taught and made the people believe their teaching was of God. They spread lies deliberately, and people in these days try their best to make themselves believe those lies are the truth. The priests and the prophets were a drunken lot (Isaiah 28:7–8). They were unscrupulous, and nothing was too low for them to do; read Ezekiel 22, with emphasis on verses 25 and 26; Hosea 6:9; Jeremiah 5:26–31 and 6:13. Under those conditions originated the description of God as in Psalm 18 with special reference to verse 8, and of Christ as in Rev. 1:13–16.

Again I say, all Scripture is not given by inspiration of God. We must search the Scriptures and retain only that which is good. And mistake not, when we search diligently and understand-

ingly, we will come to the conclusion that war is not of God. If we lived as God wants us to live, we should not have war and we should not need war. But as we insist on living after our own fashion, contrary to the will of God, war is an inevitable result. Humanity feels that there is a higher power, and if they would listen to the voice of their bosom, they would obey God. But the stubbornness, the contrariness that dwells in the human heart will not let them obey. They know, but they don't want to obey. We see this every day. We see it in our intercourse with our fellows and we do the same with our God. God knows the unavoidable result and knows that that is the only way we humans will learn. He has sent us misfortunes of all kinds, but still we will not heed. There are enough who will not heed the war lessons, but the world learns just the same.

In the end all things are beneficial to the human race, no matter how high the cost, but we don't appreciate anything unless the cost is high. War is costing dear. One or a dozen wars may pass and we seemingly not have learned, but we will finally learn our lesson from war. What, then, is the lesson to be learned from war? As stated time and again, we are disobedient; we don't do as we know God wants us to. We know that we should obey God above all else,— obey the ring, the voice of our bosom above the voice of our mind. But we don't do it, we don't want to surrender all, we want to keep some strings. We

want to have something to say ourselves. This is all very natural as that is the inborn trait of freedom. We have some grounds for thinking so, but the trouble is we are too premature. We don't wait till harvest, till the proper time comes. As long as we are on earth we should obey the voice of our bosom, should let that be the governor over our mind. We must be trained first for the life to come, to be like God, and that takes more than a life on this earth. If we finally graduate, then we will automatically have something to say about choosing our superior. We are like children who want to be wiser than their parents; like the apprentice who feels he can give the boss lessons; or the child who, when it begins to spell and repeat words, asks the parent if he can pronounce that word, or, having made a crude drawing, asks the parents if they can draw as well. Just so, we can't wait for the fruit to get ripe when we are young. We have the feeling that there is a superior but we want one of our own making and that is where our trouble comes in. That superior, having the same disposition as the ones who created him, so to speak, becames unfaithful to his trust just as his creators have been unfaithful to their trust or inheritance. And to show us that we can't exist indefinitely by living our way, God tolerates these wars. But wars are of human origin and never of God.

Finally, after having enough wars, and those wars being cruel and fiendish enough, we shall

learn. We shall learn that emperors, kings, queens, presidents and so forth are not the proper persons to worship. We shall find out that they are not possessed of the power usually accredited to them. We shall also learn that we are misled by them. We shall find out that they have not our interests at heart. We shall find out that some are traitors to their country; that they are only furthering their own selfish ends. Some who have been surrounded by halo will be relegated to darkness. Some have ruined their own country. Some have taken money and sold their country. In fact, war is an eye opener all the way round. It takes a great deal to awaken people from their lethargy, but while the cost is high, terrific, it is the only way people will learn.

A new thought will arise out of war. People will be finding themselves and eventually they will abandon their gods and flock to the only God, the creator of the universe. Then they will abandon the spirit, the war spirit, as we use it now in our daily intercourse with our fellowmen and instead will dispense the spirit of brotherly love. If you have not so far noticed it, pay attention to the manner in which we do business with our neighbor. We are haughty, insolent, defiant. We exhibit no brotherly love. I don't mean that every individual is that way, for there are a few real kind people, but that is the general spirit. We look for advantage and, sad to relate, only too often we must have it or we would draw the

short end. That shows the lack of Christianity, and that is the spirit underlying war,— a spirit of human origin and not of God; consequently again I say war is of man and not of God. We show this spirit right along in times of peace, and war is just another expression, another result of that feeling we have toward one another.

Our professed friendships are as a rule only thin veneer. Friendships are all too often maintained for personal gain. Personal gain is another unchristian spirit. True friendship,— that is, one benefiting the other fellow,— true friendship which lasts through all ups and downs to the grave, is so rare as to be said not to exist. Take friendship which is seemingly genuine and you will find personal benefit is nourishing it. So, then, as we are dominated by such spirit, we must of necessity wind up in war.

I want to quote to those Christians who claim God orders wars and who can quote Bible galore to prove their point, the campaign slogan of 1916, "He kept us out of war,"— meaning President Wilson. That should prove to them that God has nothing to do with war. I have not heard one clergyman calling President Wilson to task for that slogan as assuming powers he did not possess, for if war is of God, they should have challenged that statement. But that is the way of the clergy; they make a lot of fuss and when it comes to a showdown they are not there. So at the bottom of war lies selfishness. Coarse selfishness is

the ruin of noble things and a drag on progress. And to refine this coarse selfishness, making it transcendental is our duty. This is saying in other words that we should become Christians; should be obedient to God, follow the voices of our bosoms, the ring in our breasts. Then and then only will there be no more wars.

CHAPTER VIII

What, then, are the traits of a Christian and what will insure us Christianity? By what signs can we know them? A Christian is a man or woman or child who has learned to refine his inborn coarse selfishness. Having made that coarse selfishness transcendental, a person will not seek his own selfish gain, but will always aim to give, so to speak,— to be altruistic. Such a person will always be considerate of the welfare of the whole world in preference to himself. Transcendental selfishness is that beautiful self-love which realizes that one must train himself to be a power for good by being considerate of the interests of others. That is the only way to think of one's self, to love one's self, to love one's self in the spirit that one may serve others and be a power for the good of the world and the advancement of the races. For you must yourself be good if you want to do good, and that is the spirit in which you should love yourself, not in a spirit of coarse selfishness seeking only your personal gain, no matter at whose expense. Transcendental selfishness will improve the world and is at the bottom of all that is good and noble, while coarse selfishness always works destruction and is the cause of all evil.

Do not confound transcendental selfishness (self-love) with conversion. A converted person is not a Christian. The world is full of converted persons, but they don't apply the principles of Christianity. They use the principles of coarse selfishness. Being converted does not stop a person from continuing a system of master and servant, nor from exploiting his neighbor. Conversion does not go deep enough; it is superficial; while transcendental selfishness goes to the bottom. To be a Christian you must "love thy neighbor as thyself," give him the same chance you ask for yourself; to be converted you can love yourself all you want to, hog all the land you can get hold of and then rent it to your neighbor. And if you are afraid he is making too good a living, you can raise the rent high enough so as to keep him at the starvation point. Under conversion as in vogue we have misery and starvation in every country, no matter where we find it. Under Christianity those conditions could not exist. By what divine right are we allowed to control the destiny of our fellows? We have none. A Christian must give full value in return for everything received; a converted man can make a profit of thousands or millions of dollars. That is perfectly compatible with conversion, but entirely incompatible with Christianity. Under conversion we have paupers and millionaires; under Christianity we would have neither. Paupers are necessary to make millionaires and millionaires are necessary to make

paupers. Everything is created by labor, and if we lived a Christian life and returned value for value we should not have paupers and millionaires. But under conversion we can create conditions by which it is possible to get the other fellow's value without returning an equivalent.

Let us return to the beginning of the world. What was there in the world that was worth anything and could be used by man? There was nothing but raw material. The hand of man had not yet created anything. To all the raw material man's labor had to be applied in order to make something out of it. The raw material is worth nothing, so to speak, where it is. It is only after man's labor is added that it assumes value. Therefore those who labor are the ones to whom that value belongs. That is Christian philosophy, transcendental selfishness. But coarse selfishness which is only working for self to the detriment of the other fellow claims the product of the other fellow for itself. And conversion does not change this principle nor the condition. Thus it has become possible for the wealth created by the laboring class to pass into the hands of the non-laboring class.

And the clergy, what have they done for a remedy? Nothing. They are always on the side of money. Those acts are unchristian. No matter how much they pray and talk in platitudes, nor how loudly they declare that by conversion people are made Christians, they are not Christians so

long as they abide by unchristian rules. God created the earth free and gave it to mankind free. But millions upon millions have been born into this world and have had to pay a pretty stiff price for a piece to make a small living on. And the longer the earth stands and the more people are born into it, the higher the price goes until it gets so that a poor man cannot own any. If God is our father, why has he no land for some of his children when other children have much more than they can use? You see we are not living a Christian life, we are not living according to God's will; that's why we have those conditions. Nobody ever received a deed to land from God; therefore it is unchristian to gobble up all you can and sell it at a higher price to the next man. The Christian principle is to give value for value; an even exchange.

I can show you that this holding of land, or anything else, for a higher price is not according to this rule. Suppose one man owned the whole world. We give it all to him as we can never get enough and if it were in people's power to own it, they would get it. Now if he were the only man on earth, no other person at all beside him, how much would that land rise in price? Some lands have risen to an alarming extent. What would be this man's price per acre or per foot? Some choice lots in cities sell for thousands of dollars per square foot. Would he raise his price every year? Just imagine one of our present day land

hogs in that position. He would not have any price on it. He would be wanting to give it away if there were only one more man on earth to keep him company. He would give it all to him if only he could have one man to associate with. This shows that it is not the man who happens to hold the deed to a piece of land who makes it valuable, but the ones who don't hold the deed. Consequently if we lived a Christian life, the value would go to the other fellow.

A man holding a deed to the most high-priced lot in New York City to-day,— what has he done to make it so valuable? His father may have squatted on a piece of land or traded a string of beads for a section of land with the Indians. To-day that piece of land may be selling for twenty thousand dollars a square foot. He himself does not work on that lot; it may be he has not been on it for 50 years; nevertheless he is collecting increasing rents from it. If the country had remained as it was, it might not be worth the string of beads originally given for it. But God created people, and now he wants such a price. Don't you see that it is on account of the people who don't hold the deed that this land is getting high priced? And if they are the cause, they should have the increase if there is any. That would be Christian. But the converted man takes the profit for himself. If there were no people living there, he would abandon his land and follow the crowd. Christianity says, "Do

unto others as you would have others do unto you." By following that principle one cannot collect an increase on that land because the one holding it is not willing to lose the amount he is willing to take as his profit. You see he is selfish and a liar even if he is converted.

You claim the unearned increment is yours. Why don't you buy with the intention of selling it as much cheaper as the amount you expect to make? If it is fair for the other man to give you something you have not earned, it would be just as fair to let him have that much when he hasn't earned it, for Christianity says, " Do unto others as you would have others do unto you." You want from the other fellow something you have not earned, so you must, as a Christian, be willing to give him a like amount. But you do not feel like doing that; consequently you are not a Christian, you are only converted. You are still possessed of that coarse selfishness.

All our earthly doings, *all* our *earthly customs* are on the principle of *taking* and *not* of *giving*. Our every action is governed by the principle of taking. We don't aim to give. How can anything hold out by always taking? If you always draw on your bank account and never deposit, how far will you get? And we are living a life on this earth where the majority deposit and the few always draw. And as long as the majority deposit and the few draw, there will always be money in the bank. But when the draw fellows

have to depend on their principle or custom (in the next life) for their living, always drawing and never depositing, I *shudder* when I think of the *hell* they are in, for you can't live when everybody draws and nobody deposits. Therefore we should have Christianity, not so much for the poor of this earth as for the rich. For we will be separated into our class after death, and those selfish people will have a terrible time.

We are always drawing classes on this earth but we can't get away from the earth. We are always considering ourselves in a higher class, a better class. We don't want to associate with our inferiors, but I tell you in the next life you would like to be with a pretty low class from this earth because they will have and you will not. Then the lesson of the rich man and Lazarus will be better understood than it is now. You will not be in your class because somebody bears you ill will; no, you will just be there on your own account. Your own philosophy will put you where you belong. You will get just what you earn. You maintained on earth that what you did was right; then you will get your own logic applied to yourself. The only difference will be that here on earth you were in mixed society; in the next life you will be in your own exclusive set. Here on earth you are asked to incorporate into your being the principle of Christianity and then live by it. You are the judge and jury for yourself whether or not you are honest in the matter

and the kind of treatment you have handed out on earth will be handed to you in the hereafter. Christianity gives value for value, an even exchange, and you surely cannot complain when you get back exactly what you gave. Oh, but here on earth were so many who did the depositing and you mingled with them; but when you are in your own set it is different.

Take the land hog, for instance, or any man who maintains that it is right for man to own land, this God-given free land, in order to exploit his fellows, to raise the price of land to a point where it automatically prohibits the poor man from buying. Let him awake in the next life in a country where that is the custom. He is poor, he cannot afford to buy a foot of it. Rent is high. He has to make his living. Imagine how he gets along. Those fellows who claim it is right to own more land, or anything else, than they can use will wake up to find that all the land is taken and nothing left to get hold of. They will get back their own medicine.

If we had Christianity, it would not be so bad on this earth, but the lack of Christianity causes this saying one thing and doing another. This lack of Christianity has given us religion and conversion to human ideals instead of conversion to God and ideals of God. That is what makes it possible for a man, be he converted or not, to claim he is a Christian and then exploit his laboring men,— to pay his girls starvation wages

which compel them to lead lives of prostitution. He may pray the loudest in church or sing in the choir and still rent his houses for immoral purposes. Usually the best paying church members have connections with odorous transactions. Conversion allows a man to do that, but Christianity never.

I'll try and show you how the pseudo Christianity as it is in vogue is acquired, and how it looks from the standpoint of genuine Christianity. At a revival meeting they are brought to a pitch where they are made to believe they want to be Christians. They become converted and are now Christians, they think. But they are not Christians. Something has transpired inwardly and they don't know just what; they are told they are Christians. But in all this turmoil through which they have gone they have not learned to regard the other fellow as the one to whom the Christianity should bring the blessings of their conversion. The thought is only of self. Some may go so far as to quit lying about the other fellow, but that is all. He will the next day make a sale of a piece of property clearing three or ten thousand dollars if he can and congratulate himself on a good stroke of business, not once thinking that he virtually stole that much from the other man. For that reason he has not real Christianity. These nominal Christians come under a spell, become converted (but not to God) and then want to make things con-

form to their ways because they think they are Christians. They still keep living along the principle of coarse selfishness instead of on the principle of transcendental selfishness or self-love, self-love being used in the sense that you love yourself so much as to not leave a stone unturned to beautify your character and to follow principles so high that you radiate them profusely like the summer sun, freely, abundantly and incessantly for the uplift of the human race and the improvement of the world; that you love yourself so much that when you find you have omitted to do good you feel ashamed of yourself for being negligent, or feel ashamed like an honest man who has temporarily forgotten himself and given way to a temptation and is caught in the act of doing something wrong. Therefore conversion as it is in vogue does not make Christians. It may improve the morals of some, but that is all. Some are even worse after their so-called conversion than they were before, and all too many, realizing their low character, ape conversion so as to be better able to do their dirty work.

People by their conversion apply to themselves the name Christian, but don't follow it up with Christian deeds; therefore they are no Christians. They claim the result at the beginning without first going through the different steps necessary to make the result, which is like wanting to get your diploma from college first and study afterwards. Of course you would not be able to fulfil

your requirements even if you did have a diploma. If you had the diploma first and tried to fulfil the requirements for a diploma afterwards, you would not study so hard as you would if you had still to get the diploma. You would slight a good many hard studies; consequently you would not be entitled to be called what your diploma calls you. Just so Christians, as they exist, do. They apply to themselves the name Christian, but don't deliver the goods. You must deliver the goods first and then you can receive the title. The right minded student is ashamed to use the title he is preparing himself to get until the time comes when he has fully earned that title. Like Christians so called, some students when they have been at college a week apply to themselves the title which the college course confers, even getting cards printed to display, and in the end may fail to graduate. In like manner is Christianity handled, or at least the sort which is put out for real Christianity. Some buy diplomas when they flunk. Others buy diplomas without going near the college; they know nothing about the business, but they are called by the title purchased.

So are our Christians as they exist in the world to-day. They call themselves Christians and are not. A right-minded man would hate such a diploma as he would the pestilence. You could not make him accept it. When he has earned it honestly he doesn't expect to boast of it and palm it off on his clients as something great, as some-

thing that can do the work. To him it represents an ideal, something he has delivered full value for and he is proud of it because he has done his best. He is even fearful lest he fail to measure up to what the diploma stands for. So, too, is the genuine Christian fearful lest he be found wanting. But nominal Christians are quick to grab the name and do not deliver the goods. They stay in the a, b, c class forever. They repeat a, b, c all the time and think they are professors of the school. Or at most some get into the freshman class and stay there, all the while claiming the title the diploma could confer upon them. Such is the Christianity delivered, and that is why Christianity as God ordained it does not exist.

True Christianity after God's plan must be evidenced by deeds and words, and be just. The deeds must fit the words and the words must fit the deeds. You cannot say one thing and do another. Neither can you do a thing and try to explain it was not meant that way. Christianity is "Yes" and "No"; no "Ifs" and "Ands." And it doesn't need any explanations. It is plain, easy to understand. There is absolutely no reason to question it. It has more radiance than the summer sun. "Do as you say; say as you do," explains it all. "Do unto others as you would have others do unto you." Be willing to take what you are handing out. Reverse unflinchingly. Christianity is something you apply to your neigh-

bor and by extension to all people. Christianity is interchangeable; it is alike no matter from what angle you look at it, or who displays it; it is always the same. It is the code of ethics between human beings, and if there were only one person on earth, there would be no need of Christianity. Christianity need not be defined very much. Just follow the voice of your bosom, let it reign over your mind and you will fulfil the requirements of Christianity. You need no other guide,— no Bible, no preacher.

The trouble is, the preachers are the ones who are misleading the people. And because of them we have this pseudo-Christianity. That's why Christianity as practised is only for self and not for our neighbor. To be sure, sometimes they attempt to make it look as though they might be doing something for the other fellow, but when you sift it down you can always find selfish reasons for the act; it's not because they love the other fellow. It's me first, last and all the time. This is the custom the world over, and to change this is the work of the Christian. If the people who call themselves Christians would pursue this policy, they would be entitled to the name, but as they move no finger to lift the oppression, they are counterfeits. On the contrary, they befuddle the people and teach them hatred, hatred against everything that won't come under their power,— hatred even to war. And bloody wars they were, those religious wars.

So it behooves every one to be watchful and take nothing for granted, lest you lose in the next life and suffer. If you were too lazy to do your own thinking and you suffer because you followed somebody's teaching, you have only yourself to blame. Use the brain God has given you and you will be held responsible only in the measure that you received understanding. If you feel you are called to preach (I don't mean preaching as the clergy preach), do so. If you feel you should write a book, do so. Don't stop because you think you are no speaker or writer. If you have a thought from God, spread it and it will be taken up by others. You may be picked out to start the thought and others may have the next thought from God. These others, again, may be polished speakers and writers. And finally the thought becomes worked out to where God wants it, to the place where it will work for the uplift of the human race and the glory of God. Thus is the chain forged link by link. Your part is just as important as the next man's.

Maybe God wants several to work on it so that one will not grow conceited. Thus you are meant when God said Adam. The Bible Adam lost because he did not follow his instructions. He was either too lazy to think or he considered himself clever and thought he could beat God. You can't. It works against you every time. The command to Adam not to eat of the tree of life is given figuratively as applying to our whole life. We can

do everything without limit so long as we keep within the boundaries set by God. That is to say, there is a wide range in our freedom of action; to make this clearer I will illustrate it by lifting. We can lift one pound or ten pounds or a hundred pounds; some may be able to lift five hundred pounds. We are able and free to lift, but there is a limit. So it is meant in the command; you are free to do, but the voice of the bosom will tell you when you have reached the limit. By obeying, you train yourself to be a fit subject for the next life as God wants you to be. By disobeying, you do not come up to the standard; you are short; consequently you cannot enter where you might have if you had obeyed. Then you find yourself cast out of the garden of Eden. Adam said, " the wife thou gavest me," but that is no excuse. Adam and yourself are given to know. It is for you to know and to be sure. You cannot put the blame upon anybody.

Again, you may say, " Well, the Bible said so and so and so, and I was told to believe everything the Bible says. Surely you cannot go wrong by believing the Bible. I would stake my life on the Bible, for that is God's word. Why did the world put forth the Bible as God's word if you must search the Scriptures (use your own brain); why does God permit the Bible to be thus advertised? Had it not been for the Bible, I should not have believed it, but it was in the Bible. I was duped and deluded; I am not to blame. It is purely

God's fault for allowing the Bible to be used that way." Take care. God has given to you power to know. If you don't know, it is your fault. You cannot blame it upon anybody else. It is said that Eve handed the apple to Adam, but he lost completely. His wife should be the best friend a man has and he should be able to trust her fully, but the lesson shows us that Adam lost completely, and if his wife could do that to Adam, your Bible may be able to do the same thing to you. You may even believe the Bible more than you would your wife. But beware. KNOW, and take nobody's word, not even mine. All I want to do is to awaken your mind and get you to think and study and *know* for yourself. You are not prepared for the next life unless you know. Followers are not wanted in the next life, but independent, knowing men and women. Therefore you must know what constitutes a Christian.

A Christian will not take advantage of another. He will always give full value in return. That is the training he gets,— when he meets with a man who is guileless of possible trickery, not to take advantage of him because he happens not to know. A Christian acts on the motto, "Do unto others as you would have others do unto you." He would not want the other man to take advantage of him; consequently he won't take advantage of the other fellow. There is no difference between a man who cannot see with his brain and a man who cannot see with his eyes. Both are alike in

their respective work. One can't get it through his brain, the other can't get it through his eyes. Of course the blind man is always blind and the blind brain is so only temporarily. The man whose brain can't see a certain transaction may be much more clever than the man who beats him in a certain deal, only he is ignorant, or not familiar with the peculiarities of this particular deal. He may be too honest, or he may not be trained in the crooked ways of such dealings. A man can have the best pair of seeing eyes and a blind brain so to speak. There are all kinds and degrees of blind brains, up to the most violently insane. Then again a person may have a very acute brain and be totally blind and be harder to cheat than the person who can see with his eyes, but not with his brain. Men, including converted ones, are quick to take advantage over the other fellow. That is where a Christian differs from them; he will not take advantage of anybody under any circumstances. It is a Christian's duty to show both sides of the case. And whether he shows both sides of the case or not, at all events he must act as described.

This condition of brain blindness is the biggest stumbling block to the advancement of Christianity. You have probably had an argument with a man and tried your best to show him where he was wrong, but all your persuasion failed. Finally in desperation you said, "Can't you see?" meaning his brain, for his eyes were prob-

ably better than yours. This blind brain business is ofttimes nothing but laziness. If people would use their brains, they would develop, but through inaction they atrophy. I have absolutely no use for this class of people, and any suffering that comes to them through this laziness is not one bit too much for them. Sometimes others have to suffer on their account and by rights these lazy ones should also suffer this, for it is through them that it happened. But there are innumerable conditions where you can take advantage of the best of them. That should not be. In all our relations with one another we are always playing for our own advantage. If we lived a Christian life, we should not have any advantage and we should not need one, but so long as it is the custom to beat, we must all beat; otherwise we lose.

In religious matters we see the same principle applied. The principles of Christ are not used; otherwise we would have unity and universal love. If the principles of Christ were in use, this frenzied European war would not be. But the blind brain is at fault. So it is in trying to enlighten people on religious matters. I realize to the fullest extent that to try to help people in religious matters is an ungrateful task. In fact, it is a task that is hardly worth while. Nobody can accomplish anything. God sent Christ to straighten them out; but what was the result? They crucified him; that was the end of God's best endeavor

to help the people. How, then, can a poor human do anything to show them the error of their ways? One might as well try to shove the United States into the ocean as to try to show people the way to salvation once they are set in their belief. Each is ready to denounce the other believer but when it comes to themselves it is like an irresistible force meeting an irresistible body. There is, however, one little ray of light and hope in undertaking such a task, and that is that while you cannot do much with the masses, you will find a few stragglers ready to listen, which makes a man feel well repaid for undertaking this hard task and for the derision heaped upon him. People would not listen to Christ and they crucified him. If Christ was to preach to-day to those who claim his name, they would hang him as of old. Things are the same now as then. The church people of Christ's time are still with us. And to-day anybody trying to spread real Christianity receives the same treatment for spreading a false doctrine that Christ did. Lies are believed easily, but the truth must fight for every inch. The beauty of it is that while lies are received with open arms, they are cast away again after a time, but the truth does not retrace one step. It stands forever. That's why truth is Christianity and Christianity is truth. These terms are interchangeable or synonymous. Therefore, dear reader, I implore you to think, study this work for your own good. You call your actions just because you have hap-

pened to be able to make what is called a success out of this life. You are making money by existing conditions. Any scruples that may come to your mind are overcome, sometimes easily, sometimes after a struggle. You overcome the voice of your bosom because, well, you can make money and if you were in the other fellow's place you would like to turn the tables. So you yield because you gain. Selfish gain determines your actions. And thus you raise in yourself the seed from which to grow the crop of the next life.

But in the next life you may not be successful, you may not make connections just right, you may not be making money, so to speak, and then you will be poor. Then your philosophy may not look to you as it did on earth. Then you will be in hell, in that state of mind where worry never ceases, where you realize what you have lost, what you might have, and what you do have. And mistake not, laws as they exist on earth are not Christian laws. In the next life you will be dealt with according to Christianity; that is, you will be treated according to your own logic, which you practised on earth. You are creating the condition of your own state of mind. Have you suppressed, have you subjugated, have you put your work on the other fellow, have you lived upon the earnings of others,— you are the one who set up that standard and you will live by the rules of your own standard. Then you will have your own logic applied to you. It will be applied in

accordance with Christianity and not in the twisted manner in which we on earth like to apply it. On earth, when asked to help improve conditions, we don't do it. We keep up the prevailing system because it is to our financial benefit or other advantage. We could help, but we will not. We make more money the way it is or gain some other advantage. In the next life, when you are suffering under your own burden, under the rules that you on earth called right, when you are asking the fellow you refused on earth for help, he cannot help you. He is not in your class and he is not allowed to come into your class. He would help you in the next life but he can't. He is not allowed to. On earth you were together and you could have helped him if you had wanted to. But you didn't. Now you must live under your own rules. Christianity gives you back what you put in. You are measured by your own measure.

CHAPTER IX

We have seen how Christianity stands for justice, that a Christian will not take advantage of anybody on any condition, and that conversion does not guarantee justice. A converted man is not proof that he will give you fair play. He can be converted and still skin you alive. That is in perfect harmony with conversion and religion. It also appears that religion is mainly used to the detriment of the people, for no matter under what religion people live, they are not getting much benefit out of it. All too many religions are used as a direct means for making fools out of people. They are made to believe the most absurd things in the guise of religion. If they met these same things in common, everyday life, they would call them lies, but when they come under religious disguise, people lose all reason and make themselves believe any old thing. Religion does not alleviate oppression, nor work for the emancipation of the oppressed. On the contrary it is always on the side of mammon, and one true statement in the Bible is this, "You cannot love God and mammon." Think it over and you will find it so. The next time you are about to make a bit of money off your fellow man, think of this statement. See

if it comes up to the Christian rule of "Do unto others as you would have others do unto you." Would you be satisfied to receive the treatment you are giving if you were in the other fellow's place?

I know we can't live by Christian rule as everything in this world is contrary to Christian rules. Therefore it is impossible to put Christianity into practice and for the same reason we have no Christianity. We have some honest people, but the best of them cannot live according to Christianity, for we do not all live by the rules of Christianity. The rules of the majority decide. The most peaceful man cannot live in peace among man-eating cannibals. Their rules are different from his. I am not finding fault with any individual, even if correction is due him. The majority of people probably live as best they can under existing conditions, and oftentimes not realizing that conditions are unjust. They simply accept things as they are and try to do justice as they see it and to conform to custom. Be this as it may, we have no Christianity, and Christianity is the only way for people to live and be happy and be entitled to a place in the next life where justice reigns. Therefore we should discard religion and accept Christianity.

That is the only excuse for writing this book, not fault-finding, not grumbling, but in the spirit of love pointing out the wrong and trying to show the way out. I hate a grumbler, a kicker; he is a

man (or woman) finding fault for the sake of fault-finding or to see others in misery. They never accomplish anything and cannot accomplish anything because there is nothing back of them. They have no policy for the uplift of the world and the world would be better off if they had drowned in their first bath. But the goodhearted man, the man of conviction, who sees the wrong and has the courage to stand up and fight in love for the right, he is to be commended. Those are the fellows the world needs.

There are enough wrongs in the world to be righted, and there are a good many ways by which it can be accomplished. Anything to improve the world is welcome. All these different ways have virtue and do some good, but the only lasting way and the way of the ways for the improvement of the world is Christianity. All other ways will in time fail or be misused, but Christianity can never be misused nor will it ever fail. Religions have failed and will fail again, for one thing is said and another done. And if something is to be "put over," it is placed as a miracle and that clinches it. That is the best refuge,— just call it a miracle. Miracles don't work nowadays. It takes solid facts. If miracles would work in this age, we could create an ideal world. But since miracles no longer work, let us set about to improve those conditions which are a shame to a civilized people.

Let us examine some of the things our religion

tolerates. There is an old saying, "A chain is no stronger than its weakest link." We can extend that and say a nation is no stronger than its weakest man. Again we can say the world is no stronger than its weakest nation. Knowing that, why don't we live up to our knowledge? When it comes to a chain we are very careful not to have any weak links in it. When it comes to man we disregard that maxim altogether, and are not only negligent in examining the human chain, which would be bad enough, but we deliberately go to work and make weaklings. How? By our greed. We make a work animal out of man and keep him on short rations. Man is made to work, and everybody should work for his own living, but some are compelled to do all the work and others just live as parasites. This is unchristian, but perfectly religious. Keeping a class of people on short rations generation after generation produces an inferior class. Instead of feeding the workers the best and giving them food in abundance, we feed the best to the never-sweats. The poor man who labors in the dirt and dust all day does not make enough to be able to afford a bathroom. Those who don't work have the bathrooms. We brag about hygiene and sanitation, and stop there. When we should practice what we preach, we are found wanting. "A chain is no stronger than its weakest link." Why don't we strengthen the national chain? Why don't we strengthen the human chain? Because we are

greedy, selfish, and want to get what is the other fellow's,— because of that we don't strengthen the chain. We are robbers instead of builders. And we know that Christianity would change that and we make a hypocritical show and accept religion. We have the shadow and not the substance. Religion allows a man to *rent* to his neighbor the land God has *given* to us. God made the earth a certain size and put man on it. Imagine how many acres the first few people had at their disposal,— free. And it was free for a long time. There was a certain amount of free land and few people. Now, this man claims so much, the other so much, and so on till finally the younger children of God have to pay the older children a very high price for the privilege of enjoying a home. Thus worketh religion.

Apply that principle to your own family. We have no right to do such a thing and such treatment will not entitle us to a first class place in the next life. God gives life to every human and to bring a person to the point where they can be exploited costs considerable. If the exploiter had to raise them to the age where they become profitable, he would figure the cost more than the profit. How much is the land worth to God? How much more to-day than it was at the time he made the earth? God has no price on it. He gives it to us free, but we greedy and degenerating humans, with our hypocritical love for our neighbor, raise the price higher and higher. In one sense we love

them; the more there are, the more we can charge. If people could control the air, sun and rain we should have to pay for it as we do for land. But God knew our dispositions and he did arrange it so that we could not control it all. The human disposition is inclined to be unjust and it is our task on earth to clarify it and make it a fit companion for God in the life hereafter. If we don't do it, we are the losers.

Christians as they exist on earth will not be in God's class in the hereafter, for they are not living according to Christianity. Under their religion and conversion, they claim it is just that one be born a pauper and the other a millionaire. They do nothing to correct this evil,— for both the pauper and the millionaire are evils. Well, these Christians will wake up in the pauper class. Parrot-like they repeat, " Two times two is four," and then when convenient they say three or five, or anything, in fact. That's the way they act with their religion. They say, " We are all God's children," yet do nothing to correct the evil of having one child of God enter this earth a millionaire and the other a pauper. Don't they see the difference? Nay, the fact is they, as converted people, use the rules that make paupers and millionaires. They claim to know that two and two makes four and that one hundred is more than one, but when it comes to humanity they are short-sighted. And the Christian's work is for humanity and humanity only. Then they don't

see that the millionaire baby is ahead of the pauper baby. Then they don't know that millions of infants are dying because of the lack of those things needed to insure life,— and that they lack it because of our greed. Then they don't know a Christian's work.

An individual cannot change these conditions, but the collective body of Christians can. If we had lived in accordance with Christianity since the time of Christ these conditions could not have sprung into existence in the first place. The fact that such unchristian conditions exist is the best proof that Christianity has not existed. And because so-called Christians do not protest against such conditions and do nothing to remove their causes it shows that they are in favor of them, or that they don't know anything about Christianity. Under Christianity man is most precious; under religion, chattels are the first consideration. Under religion man is a liability and property is an asset. And property only exists because man made it. All these things exist because we are inconsistent, because we say one thing and do another, because we let something tell us two times two is not four.

We are told God is no respecter of persons, and at the same time keep up a system with many classes, titles galore. Another place in the Bible will say something about the chosen ones. Does this show that God holds all alike? Again we are told God is our father, he is the father of every

one, and in John 8:44 we are told "Ye are of your father, the devil." Such is the logic of the Bible and the church people. This human trait makes it possible for the Roman Catholics to address their preachers as "Father," when they are single men. And right here I want to say that this celibacy of the Roman Catholic clergy is a transgression of the laws of God and humanity. The Roman Catholic clergy will quote out of the Bible, "It is not good for man to be alone;" "Be ye fruitful and multiply," etc., and then they deliberately stay single. Oh, what humbug. Men and women are not made to stay single. On one hand you have the monks unmarried, on the other hand the nuns unmarried. In what other denomination can you find this duplicated? They take a vow to abstain. Religion, what crimes are committed in thy name? The only effective vow in this case would be an operation. At present there is a great cry about Mrs. Sanger's teaching the poor birth-control. Those poor people cannot afford to raise children on the starvation wages they are getting, and Mrs. Sanger is helping them, and a howl goes up. But nary a word is said about the Roman Catholic clergy. What about birth control in their case? And the rich. Have they any information on birth control? Do you hear anybody complaining? Such is the inconsistency of human nature.

Our work on earth is to refine our nature, and religion is supposed to do it by conversion. Does

it do it? No. This inconsistency also makes the pope infallible. Ye Gods, what a humbug. No person is infallible. God is no respecter of persons and the pope will have to go to confession in the next life just as the maiden went to him on this earth, and then we will see what happens.

Christians so-called will tell you marriage is ordained by God. They say that, but give it the lie or rather show their disbelief by their actions. They are inclined to favor the party with the most property as the one they want for a mate. Sometimes a boy chooses a girl or vice versa for a mate, but the parents object because of poverty. The boy or girl must forego the choice of their heart and marry one they do not want, all because of property and rank — and property decides the rank. They then call in the minister and he says, "What God has joined together let no man put asunder." Yet the party God had picked out is not present, but the one chosen by a human being. God was overruled. Such is their inconsistency, and still they call themselves Christians.

Another inconsistency is the Lord's supper. They say. "This is my body, this is my blood." Everybody knows that what they eat and drink is not Christ's body and blood. It simply is not. It is bread and wine, or something similar. Now, then, since it is not Christ's body and blood, why say it is? If they say it represents Christ's body and blood they are again doing wrong, for the Bible prohibits the eating of human flesh and the

drinking of blood. " Thou shalt not eat anything unless it has a cloven foot and ruminates." Deuteronomy 12:16, 23-25 prohibits the drinking of blood.

As all our troubles are due to man's greediness, why are they always trying to show how elevating poverty is? Why is everybody grabbing, trying to get rich when poverty is such a blessing? Why don't they strive to stay poor and enjoy the blessing? Another case of doing one thing and saying another. They quote you the birds, how God feeds them and how they do not sow nor reap. So shall you be carefree, but when you need the land to make your living and the price per acre is beyond your reach I don't see how that compares. They are working Christian Science on you. You lay awake night after night because the price of land is so high, and then you should not worry.

As for poverty being a great blessing, bringing out man's best traits and character, that is folly. While he wrestles with poverty, his mind becomes dwarfed, and instead of exerting his mind to something high and noble, his thoughts are directed along channels of slavery. The hard circumstances of his miserable existence kill the finer feelings, and lofty ideals suffer. You can get out of it only what there is in it, from anything, and the man who is fighting poverty won't develop as well as he could under more favorable conditions. A man's heart must be in his work for best results. Slave labor never yet created standards

and high ideals for the world to live by, and never will. A sorrowing heart can't write a laughing song. Drama is not comedy. True, some fine characters may develop out of poverty, but those are the exceptions and not the rule. They develop in spite of it and not because of it. Those same people, given a better chance, would do better. Liberty and joy is productive of more good, of more lofty ideals, than slavery and sorrow ever will be.

Yes, greediness causes poverty. What somebody gains the other party loses. And our greediness has no limit. If God blessed the earth ten thousandfold more than he has so far, we should still have misery and poverty. We should pile up the extra blessings and starve our neighbor just the same. You see the principles we live by make that inevitable. We live by selfishness and not by Christianity. We have religion and conversion instead of Christianity. Millions upon millions of dollars' worth of food stuffs have been dumped into the ocean in order to keep prices high, in order to keep people from getting the blessings given to us by God. Not only have we deliberately dumped it into the ocean, we have wasted billions of dollars worth on land so as to keep prices high. How is that for Christian spirit? Religion calls that just; calls it business. Not only do we waste in times of peace, but in war times also.

In war nothing is respected. Everything must

give way. That is worse than insane. Things it has taken thousands of years to make or bring to where they are, are destroyed in a twinkling. Can you imagine anything more crazy than that? And the religious people pray to God to help them do it, pray to God to direct their bombs where they will do the most damage. Words fail me to describe a logic of this nature. It may be that they get their reasoning because of reading the Bible. If they do, it is high time a different interpretation be given to the Bible or that it be discarded altogether. If the Bible is what makes people go to war, it would be a blessing to have it destroyed,— the quicker the better. If they cannot learn from the Bible to love their neighbor as themselves, it is of no use to them. Do they learn Christ's way or the devil's way? If Christ had interpreted the Bible, we should not have war. But the people will find quotation after quotation in the Bible that justifies war. If those statements in the Bible actually mean that we shall make war, as we understand the word war to mean, then it should be destroyed. If it means something else, then we should have the right interpretation of it. If the clergy cannot give the right interpretation, we should fire the clergy and insist on men who can interpret aright. And if these statements don't mean war, but are productive of war, they should be purged from the Bible.

If we are to keep the Bible as a textbook, we

must have a different interpretation of it, for with all our religions, conversion, Bible and preachers, we have not attained the least semblance to Christianity. We are still doing business for profit and not for service. We are still considering the earth and all its products as a means for graft and gambling and not for the people to enjoy. No matter how abundantly God gives, we manage to get a corner on it and boost the price. And we had rather see things rot than to sell cheap. So, whether we belong to a church, are converted, call ourselves Christians and expect to go to heaven, or not, we are not Christians and not entitled to a Christian's dues in the next life. The masses recognize when they meet Christianity, and when they are handed a pseudo-article they know it. It may take some time to find it out, but it will be found out. They feel the injustice of religion and government as it exists and resent it. They may be unable to affect a change, but the resentment is felt and nourished until the time comes to throw off the yoke. History has shown that repeatedly, and it will repeat itself until justice prevails.

"The last straw breaks the camel's back." The time is coming for religion to change, for injustice is great. Just now we have created conditions which will call for an accounting from God. Mistake not. "Pride goes before a fall." Just when you think you are out of danger, the

crash comes. So it is with nations. We are getting rich on the misery of others and we call it just. Anybody who has any responsibility, who is some force, large or small, in this present time, let him take stock and consider if what he does now would suit him if things were reversed, if he were getting what he hands out. If he would not be satisfied to receive his own treatment at the hands of others, let him start to work for justice right now. Such is the work of the Christian.

Of course there is a shiftless, lazy class who could be well off, so to speak, but who are too confoundedly lazy, indifferent, careless; who move only as far as they are pushed and whose energy used in resisting would, if used for pushing, bring them to comfortable heights. That class you cannot help, for instead of being responsive they are repulsive. Let them get their just deserts. A laborer is worthy of his hire, and he is not entitled to any more than he earns. But the class who does the work of the world, they are cheated. Let us apply the golden rule and do unto others as we would have others do unto us.

Let us remember that God has given us immutable laws and that we are governed by those immutable laws only and not by miracles, prayers (trying to create something of our own contrary to God's immutable laws). How could we know anything unless we were to go by these immutable

laws. We cannot expect miracles. That is one reason that these religions work so much harm. They throw common sense to the winds.

God has given us brains and we should use them. He *wants* us to use them, and they shall be like a rock in the ocean, steady, fearless and true. No matter how many waves roll against it, or how high and threatening the waves may be, they will break on the rock and vanish. So with our beliefs. The brain is the rock on which those beliefs will wreck. No matter how mysterious they are made or in what disguise they are brought, let the brain decide. Each individual is responsible for himself and herself. Our brain is to us what the compass is to the mariner. Strong and mighty waves may push his vessel out of its course, and if the ship followed that course it would soon go to ruin on the rocks. But the compass tells the mariner what to do. So with us. Religions of all kinds are hurled against us. Strong and mighty pressure is brought to bear upon us, and if we yield we will soon be shipwrecked. But the voice of God which is in our bosoms will tell our minds just what course to pursue. If you listen, all is well. If your compass does not work or you refuse to believe that unerring needle, and you shipwreck, you have only yourself to blame.

As the ship crosses the ocean, bound for the port on the other side, so we cross the ocean of life for the port on the other side, and only the

compass of Christianity can steer us safely home. The compass of religion will shipwreck us. Remember that religion, miracles and prayers will not land us home; only God's immutable laws will do that.

If, then, God's immutable laws are the only guide to follow, we have no need for prayers. Find out God's laws and act accordingly and you will be safe. A prayer is usually something when you want God to conform to your way instead of yourself to conform to God's way. And it will not work. You cannot fool God. A prayer is much in the same spirit as expecting to fall heir to a few millions. While you can inherit on this earth, you cannot inherit for the next life. You get only your own in the next life. It behooves everybody, therefore, so to live as to get to the right awakening in the next life. It is a matter of highest importance, and should be our supreme concern on this earth. Size up conditions on this earth and see the unjust conditions; stop and think whether God, who created all, would have created so wonderful a universe and all it contains for such miserable and abominable use as we make of it. God created it for a better purpose, but we misuse our free agency, and therefore we have the unjust conditions. If the life on this earth were all there was to man's existence, God would have made a miserable failure of creation, for billions upon billions of people, untold numbers, never get a just deal on this

earth, and surely a Creator of the universe would not be guilty of such conditions. A power which can create the universe could create just conditions. God can, but we must become shareholders with him and we must be trained. We know our duty, but we don't do it as we see it and that is where the unjust conditions come from. Therefore those that have been mistreated would be *prima facie* evidence of God's imcompetency. By mistreated I do not mean those petty deals one individual has with another, but those conditions to which we are subjected by birth. What is the use of talking justice and God to a born criminal, or to one born with loathsome disease who must suffer therefrom all his life, or to one of deficient mentality, and so on down the line, if what we experience on earth is all there is to God? Those people experience something quite different, and they *know*, and all your talk of religion and prayer cannot fool them. Therefore we have a duty on this earth and can reasonably expect another life,— not only reasonably expect another life, but by study we can become assured of it. And Christianity is the only way by which to become heir to God. Religion will sidetrack you.

Now, dear reader, I hope I have made it plain. If there are statements which seem absurd to you, don't fly into a rage. I realize how hard it is to convince people that they are wrong and how hard it is to promulgate an idea which is not generally accepted by the majority. All ad-

vanced thinkers had to bear the wrath of the masses for what they thought were crazy ideas. Jesus Christ himself was crucified for spreading a false doctrine and stirring up the people. It was ever thus. And if Christ were to come upon earth to-day and teach, people would not believe him; he would receive worse treatment, probably, than he did then. If you don't agree with some statements read them over again and again and study them. Think for yourself and you will see that we have no Christianity and that the Christians so-called are poor material for the next life. It is hard to make a change, but the wise man sometimes changes his mind. Martin Luther had a hard time to convince people, and even to date there are only a few accepting his views. In this work I don't ask anybody to accept my views. I have made the statements because they are my honest convictions and because I feel God has given to me to see things in that light and I have a duty cast upon me to make an attempt to spread his message. I hope that there will be others who will come to realize the truth and that it will be the means of awakening the masses.

I am not finding fault with anybody's belief. Everybody is entitled to his opinion. Most people are sincere in their religious beliefs. I have seen the time when I followed the teachings of some church and honestly believed was doing the right thing; nothing could have changed my views. Other people are like that. They stand up for

their church. But it is easy to see that all our religions do nothing for the uplift of humanity and that under any form of religion we have oppression and injustice. Therefore it follows that our religions are not in accordance with God's will and that we must have something else. And that something else which fills the requirements of God is Christianity. And my earnest wish is that the time will come when we may see Christianity applied. Then we can truly say, "Thy will be done on earth as it is done in heaven."

Full well realizing how people will look upon the statements made in this work, I will quote to those who are ready to condemn me an article I read and which may give them a little more light. The subject of the article created a stir and people were sincere in their condemnation and opinions. But to-day we look at it in a different light. Having seen what the opinion was in 1828 and what it is to-day, they may be slower to condemn and a little more willing to study this book and think more over it. The article follows.

The Traffic World, Chicago, gives this information:

"In 1828 the schoolboard at Lancaster, Ohio, refused to permit the schoolhouse to be used for the discussion of the question as to whether railroads were practical or not, and the matter was recently called to mind by an old document that reads in part as follows: 'You are welcome to use the schoolhouse to debate all proper questions in, but such

things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the word of God about them. If God had designed that His intelligent creatures should travel at the frightful speed of 15 miles an hour by steam, he would have clearly foretold them through His holy prophets. It is a device of Satan to lead immortal souls down to hell.' "

A man making such statement to-day would be a subject for an insanity commission, but in those days it was made in all earnestness and sincerity. People wanted to ward off a calamity. Verily the world does move. Read, study, think, act and all together let us work for Christianity.

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